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THE  
JEWISH EXPOSITOR,

AND  
*Friend of Israel.*

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AUGUST, 1827.

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MEMOIR OF THE REV. STEPHEN  
SCHULTZ.

No. XI.

“*Sept. 25, 1742.*—Some Jews passing by us, I addressed them saying, ‘Are you going towards Jerusalem?’ They answered. ‘Not yet.’ I rejoined, ‘Neither are you in the right way.’ They then asked, ‘Which is our best way?’ And thereupon I preached to them from the writings of Moses and the Prophets, repentance towards God and faith in Jesus Christ. They heard me with attention, and immediately began to read the tracts we gave them. Having mounted their carriage, they drove slowly whilst one read to the rest, part of the Gospel of St. Luke.

“*Sept. 29.*—We arrived at Königsburg, where I was received with exceeding great joy by many dear friends there.

“*Sept. 30.*—In the afternoon we went to the synagogue, where we found a favourable opportunity of speaking to both old and young, upon that truth which leads to everlasting life. May God grant his blessing on the seed sown, that

it may bring forth fruit, to the saving of souls amongst that poor people, and for the glory of his great name.

“*Nov. 6.*—Being the sabbath I went to the synagogue. As soon as I entered, some little boys met me with a friendly ‘*Shalom lechem,*’—peace be with you; and some with, ‘*Baruch habba,*’ blessed be he who comes; to which I added, ‘*Beshem deshem,*’—in the name of the Lord—saying, ‘This you must add, dear children, then your salutation will be perfect, for I now come in the name of the Lord.’ I then spoke to some Jews on the importance of the covenant, for the lesson of the day contained the account of the circumcision of Abraham; but not having time to speak fully on the subject, one of them invited me to his house. In the street I met some little Jewish boys, who desired me to put a *kashe*—question, to them. I asked, ‘What is the *parsha*,—lesson, for this day?’ The children replied ‘*Lech lecha,*’ I asked them, ‘What is the meaning of this?’ They said, ‘Go away.’ I then observed, ‘If ungodly persons wish-



ed to seduce you to evil, or instill false opinions into you, and deprive you of the Word of God, what should you say to them?" They answered, '*Lech lecha.*' I added, 'But if any one should bring you the Holy Scriptures, and glad tidings of the Messiah, what would you then say to him?' They replied, '*Baruch habba,*'—blessed be he who comes. The readiness with which they answered my questions, their modesty, kindness, and attention to me, were really delightful.

"In the afternoon I called on Rabbi Baruch, and fully discussed the question with him, concerning the abolition of circumcision and other Levitical rites, and the establishment of the new covenant according to the 31st verse of the xxxist chapter of the prophecies of Jeremiah. After this I shewed that the days of the Messiah, and consequently of the new covenant also, were come already, and not less than 1700 years ago, and that the Gentiles are now in the enjoyment of those heavenly blessings, promised to be bestowed by the Messiah; whilst the house of Israel, on the contrary, are wandering about scattered as sheep without a shepherd, fainting for hunger and thirst; and labouring under this greatest misery of all, viz. that they do not perceive their misery. He was very attentive and modest during the whole discourse, and so were several other Jews and Jewesses, who were present.

"Nov. 15.—A proselyte of the name of Leberecht called upon us. He has the testimony from all who know him, of being a true Christian, both in faith and conduct. He is a very industrious man; and it would be very desirable that he should be imitated by all, who,

like himself, profess to have embraced Christianity.

"Nov. 18.—We dined with his Excellency the judge, Mr. Von der Groeben, who pressed me very much to accept the offer of the place that was held by the late Rev. Dr. Rau. I made him the same reply, that I had made to other friends who had pressed me on this subject; but as I shall have occasion to repeat this at length hereafter, I shall pass it over in this place.

"Nov. 22.—This morning the proselyte Leberecht called upon us again. He complained of having cursed Jesus so frequently when he was a Jew, particularly in the prayer called *Oleuu*. He said that as he could not come to the Father, except through Christ, he much feared lest he should not be admitted to the fatherly mercy and the goodness of God, on account of his former blasphemies. But we showed him, that this very sorrow for his former sins, was a proof of the Spirit and grace of God, influencing his heart. He was so entirely overcome by his feelings, that he could hardly speak, but what he did say about himself fully evinced his sincerity. I mention this circumstance, that well meaning Christians, particularly ministers, may, if they have intercourse with Jewish converts, pay some attention to the point.

"Nov. 24.—I was again requested by the Rev. Dr. Schultz to occupy the station of the late Rev. Dr. Rau: but I answered in my usual way. We dined at the Rev. Consistorialrath Lindner's, who also expressed his wishes to the like effect.

"On my way home in the evening a Jewish boy met me, and addressed me in a very friendly

manner, asking, whether I had not preached in the synagogue at Mittau six weeks before? I told him, I had. He then said, I heard you, and was very much pleased with what you said. I enquired if he had really attended to all I said upon that occasion. He said 'Yes, but I must speak with you about it.' I therefore desired him to call upon me at my rooms in the College.

"Nov. 26.—We dined at the house of the Consistorialrath Mr. Kleinow, who officially and earnestly requested me to accept the Professorship already mentioned. I replied in the following terms: 'The station is important, and would be most acceptable to me, but the following considerations weigh with me—1st, During my travels I have not been able to save money enough to take the degree at my own expence.' The Consistorialrath interrupted me, by saying, that this was already provided for, and that they did not seek my money, but myself. I proceeded however, to say, 'The offer I would thankfully accept, but there is a second and more important objection. If my present fellow-labourer, Mr. Muthman, should leave me next spring, on account of his health, I should be the only missionary of the Institution; and therefore if I were to accept your offer, the Institution, of the importance of which all my dear friends who wish to keep me here are so fully aware, must be left entirely without a missionary. And even if candidates could be found, who were willing to undertake the missionary labours, yet they would require the aid of some one, to introduce them to their important and difficult work. If therefore

you know any one who is willing to take my place, and at the same time able to introduce and direct others in this work, I shall be content to accept your invitation. But I know by experience, that candidates for the sacred ministry are very desirous of livings and professorships; and that you will hardly find any one who is both able and willing to undertake the missionary travels.' With this answer the Consistorialrath was satisfied, and promised to refer it to the consideration of the other gentlemen.

"I must confess, that of all the proposals that have been made me hitherto, this was that which required the most consideration: 1st, Because, in the first place, I should have had to teach the Oriental languages, a task in which I always found great delight: Secondly, Because it would have been my place to preach regularly once every Sunday in the Collegium Fredericanum: And further, as I should likewise have had the inspection of the synagogue of the Jews, and to preach eight times a year for Dr. Schultz, during the time of his visiting the different churches of his diocese. And indeed besides these, there would have been many other advantages. My conscience, however, told me it was my duty to put aside every thing for the work of the Institutum Judaicum.

"Nov. 27.—The Consistorialrath, Mr. Kleinow, having requested me to take his nephew, a student of divinity, with me to the synagogue, I did so to-day, it being the sabbath. We both filled our pockets with tracts, and thus armed we went to the synagogue. I got into conversation with a rabbi on Mal. i. 10, 11, whence I

shewed him that the Gentiles do offer up holy and pure sacrifices to the Lord, at the very time when Israel is profaning his name. But some of the chiefs of the synagogue forbidding the rabbi to converse with me, we were obliged to break off our discourse. The distribution of tracts, however, went on uninterruptedly; and the rabbi requested me to visit him at his own house. One of the Jews said to Mr. Kleinow, 'Sir, why do you come to us and not to others?' Mr. K. answered, 'Because you are most in need of it.' The Jew asked again, 'But why do you give tracts to the children? If one of us came to you and gave you such books, would you like it?' He replied, 'If you were to give good books to our children, we should be much pleased.' The Jew added, 'But do you not think you are responsible for all those children, who are seduced by those books?' Mr. K. told him that we willingly took upon ourselves all the responsibility of this. In the mean time we distributed more than a hundred tracts. When Mr. Kleinow told me the objections of the Jew just mentioned, I observed, 'Be not afraid; when the devil is attacked he must rage, else he would cease to be the devil.'

"*Dec. 23.*—Mr. Menichowitz, a converted Jew, called on me. He was baptized last Easter, and is now learning a trade. The occasion of his conversion, as he told me, was a conversation which I had with him in a vessel going to Dantzic; the subject of which conversation was reconciliation to God, through the Messiah.

"*Dec. 29.*—I took a walk in the fields with a student named Benewitz, and talked with him of the Institutum Judaicum. When

he shewed some inclination to dedicate himself to the service of the institution, I stated to him the requisite qualifications, viz. 1st, a true and lively faith evincing itself in repentance; 2dly, an ardent love, particularly towards the people of the Jews; 3dly, a constant patience in toils, troubles, and sufferings; 4thly, sound and orthodox opinions in divinity; 5thly, a good knowledge of the original languages of Scripture, particularly of Hebrew; 6thly, readiness in speaking and praying; 7thly, the bodily strength requisite for travelling. After this, he promised to decline any offer he might have before Whitsuntide, except that from Dr. Callenberg for the institution.

"*Dec. 31.*—A Jewish boy, who had heard me preach at the synagogue at Mittau, having on his arrival at this place heard that I was here, applied to me for Christian instruction; for which purpose I entrusted him to the minister of the Collegium Fredericanum, the Rev. Mr. Mittelfort, who was willing to give him instruction and support.

"I proceed to give some account of another journey from Koenigsburg to Halle.

"*Jan 11, 1746.*—We set out to day for Halle. The river Pregel and the Frishe-Haff were both so frozen, that we used a sledge instead of a ship. Having driven about five miles, it became dark, and the drivers could no longer see the track. They, notwithstanding, drove on the foremost sledge, on which my fellow-traveller Mr. Muthman rode, and at length the horse fell through a large and dangerous crack in the ice, and plunged into the water, from whence we got him out with great



difficulty and danger. However, thanks be to the Lord, we were able to continue our journey to a small town called Brandenburg, from whence we proceeded the following day to another small town of the name of Balga. Here we called on the Rev. Mr. Schumann, who received us with great joy, and requested us to stay with him over Sunday. This, however, was impossible, and he accompanied us the following day in his carriage to Heiligenbeil, where we called on the Rev. Mr. Fuhrmann, with whom I had before formed acquaintance at Berlin. I went afterwards to the rabbi, and spoke to him upon unreasonable fear, from Ps. xiv. shewing him whence it arises, viz. from neglect of the fear of the Most High. Though unwilling to enter into conversation he listened with astonishment, to what I said. During my discourse with him, his wife came in, and listened for some time also, and at length asked me where I had learnt Hebrew so well? I replied, 'Is it not a pity that a people who were once called the beloved of the Lord, has now for so long a time wandered about in the world without God, and without the crown either of the law, or of the kingdom, or of the priesthood, and so deeply involved in the vanities of the world, that instead of enquiring after God, they only ask and care for old copper, tin, and lead?' She said, 'Sir, God will again turn to us.' I replied, 'But you ought to seek him,' (Hos. iii. 4, 5.) She rejoined, 'That disposition no man can give to another.' I remarked, 'One person might exhort another to seek.' She then said, 'But there are seventy different creeds in the

world, and God wills that every man remain in his own religion.'

"*I.* But God said to Abraham, 'Get thee out of thy country, and from thy kindred, and from thy father's house.' (Gen. xii. 1.) If God would have had Abraham remain as he was, why did he command him to go out; and why does God so often, by Moses and the Prophets, call Israel to repentance?

"*She.* Faith is in the heart of man, therefore, though a Jew turn Christian, yet he cannot mean it from his heart.

"*I.* That faith which is of the power of man is abominable in the sight of God, and all his saints; it is therefore necessary that God should produce another faith in the heart of man; viz. true and living faith such as he will accept in the day of judgment. Not all who are baptized have the mere form without the power and spirit of Christianity, although it is true, that many who are baptized have only a form of godliness. I could state a number of facts to prove that many of those who have been baptized, have possessed the power and spirit of Christianity, as well as the form; I will, however, only mention a few instances.

"This I proceeded to do, relating histories of such men as had continued stedfast unto their lives' end. These narratives she listened to with much attention, though sometimes interrupted by the children.

"The Rev. Mr. Fuhrmann then addressed her, saying, 'I am a sinner, and so are you; on account of our sins we deserve to die eternally. But I have, through the Messiah, obtained the forgiveness of my sins; if you seek it in the

same way, you may obtain it also, and then you will be happy.' Upon this she began to speak of her own good works. And when we shewed her that these must be inefficient, she said, 'Then you may sin as much as you please, and cast all your sins upon another.' I replied, 'This by no means follows : but it does follow that we must be thankful for such a Saviour, who rescues us from the punishment of eternal death ; and we must praise him, not only with the mouth, but in our lives also.'"



*To the Editors of the Jewish Expositor.*  
Gentlemen,

I HEREWITH forward to you a sermon preached by the celebrated martyrologist, John Fox, on the occasion of the baptizing of a certain Jew. It was originally written in Latin, and translated into English, and printed A. D. 1578. I think it very likely to *interest* the readers of the Expositor, as it contains an exposition of the eleventh chapter of Romans, and very likely to *profit* them, as both in the preface and the body of the sermon, there is so much said, and that so well said, concerning vital and operating faith in our Lord Jesus Christ. An early admission of it will much oblige.

Your's, &c. B. T.

*The Preface to the Christian Reader, conteyning godly exhortation.*

A SERMON PREACHED AT THE CHRISTENING OF A CERTAINE JEW, AT LONDON, BY JOHN FOXE.

Conteining an Exposition of the  
xi. Chapter of S. Paul  
to the Romanes.

Translated out of Latine into English  
by James Bell.

Imprinted at London by Christopher  
Barker, Printer to the Queenes  
Maiestie, at the signe of the  
Tygres head in Pater-  
noster Rowe.  
Anno 1578.

Forasmuch as the sum, and absolute perfection of all our righteousness, consisteth in the only faith and knowledge of Jesus Christ, without whom all human power, and puissance is ineffectual : without whom, no provident policy prevaieth : nor yet any force, or activity of natural operation can bring any thing to pass : no excellency of exquisite learning, is available : according to the testimony of the Lord himself, *Without me ye can do nothing* : what ought we silly mortal wretches to regard more entirely, than that by due proceeding, in daily renewed increase of this same faith, we cleave fast to this Jesus Christ, the assured and undoubted chieftain and Prince of life ? and conveying him into the very entrails of our souls, we thoroughly possess him, as fast enclosed in a certain holy oratory : and also endeavour by all means possible, to be most nearly joined unto him, to be incorporate wholly in him, and made members of his own body ? For performance whereof it becometh us, above all other, to be guided by his conduct and counsel chiefly. *Search the Scriptures,* (saith he) *for they bear witness of me.* Which saying St. Peter the apostle doth verify, advertizing us of the same faith : *And we have* (saith he) *a more sure word of the prophets, whereunto whilst ye take heed, as unto a light that shineth*

*in a dark place, ye do well, until the dawn of the day appear, and the day star arise in your hearts.* Yea, the Lord himself in another place sendeth us back to the schooling of the law and the prophets, as unto infallible precepts, and rules of pure and true doctrine. And albeit I may not deny that testimony of St. Paul to be most true, where he saith, That faith is a gift of God, issuing from his free mercy and bounty: yet doth he not thereby meanwhile exclude other lawful and ordinary means, taught for the better attainment thereof; as where he saith, *Faith cometh by hearing, and hearing by the word of God.* So that their error is so much the more blameworthy, who content with that intricate, and confused faith (as they term it) be of opinion, that to the rude and unlettered people, it sufficeth to believe those things only, that all other men do believe. But this common faith seemed not sufficient to the ancient fathers, in the purer age of the primitive and Apostolic Church; who though they mistrusted not the lessons and instructions of the apostles, yet were they also in this respect adjudged praiseworthy, because they did confer the doctrine, which they received of the apostles, with the books of the law and the prophets, which observation of the elders was of no small importance, to procure credit to the establishment of faith.

But the state of Christianity is now come (I know not to what pass) that this Christian faith, which behoved to be most deeply engraven in the hearts of every one of us, is either not so well garnished in many of us, as it ought to be; in others very faint and feeble; and in some others

scarce any resemblance at all appearing, which slender portion and sparkle of faith, be it ever so small, as is not altogether to be rejected; so neither is this wonderful sluggishness, and reckless security of the men in our age, in any respect tolerable: of whom some, over-greedily busied in worldly affairs, some feeding their fancies upon fond delights, do either make no estimate at all, of that inestimable jewel of faith, which only enricheth to the inheritance of eternal life, or at the least, are not so diligent searchers of the same, as they ought to be. To climb unto honour what attempts and toil do some undertake? how filthily do others turmoil themselves, in raking riches together? how daintily some men besmear themselves in perfumes, and pleasures? who because they know, they cannot live here for ever, and do determine to live godly never, yield themselves wholly to live delicately and wantonly. To be advanced in court, to aspire to prelacy and ecclesiastical dignity, and to be a magistrate over the multitude, who doth not account it matter most honourable? who adjudgeth not that man to be most fortunate, that by hook or crook hath scratched wonderful possessions together? who thinketh not that man to be most happy, that liveth most pleasurably? and what shall I say of those arts and sciences, which procure gainful lucre, and estimation of the world? wherein whilst we sweat and swink all our lives long, scarce one minute can be spared, no thought employed to the things which lead unto Christ. I speak not of them, who seem to savour of no sap of religion, nor are endued with one drop of faith: who resembling ra-



ther Diagorists and Protagorists, than Christians, are so utterly fallen from Christianity to Atheism, that, measuring this life with the present pleasures thereof, they do believe nothing holy, good, or worthy to be embraced, but those plausible works and objects of nature, wherewith our eyes and senses are delighted most. There is also another crew and company, not much unlike to these other, who perceiving the Christian religion assaulted, racked, and rent in sunder (as they say) with sects, schisms, and contrarieties of opinions, do persuade themselves that the religion is best, which will acquaint itself with no religion at all.

What shall I say of them, whereof the number is exceeding great, who with full mouth do profess true religion itself, and will not deny, but that they do believe in Jesus Christ: but being demanded, wherefore they do believe in him: what the will of God the Father in Christ is: what grace is: what and how great promises are laid up in store for us in Christ: how glorious the majesty and royalty of Christ's kingdom is: how inestimable the glory of his riches be: what is the breadth, the length, the depth, and the height thereof: how wonderful the love of his knowledge is: how great the force and power of faith is: and upon what principal pillars and foundations it is built, they can render scarce any reason at all! Forasmuch therefore as the infallible certainty, and true understanding of these things can be attained unto rightly, from no where else, than from the holy closets of Sacred Scriptures: it shall be very requisite and needful, that every one of us employ all our senses and powers of mind, continually exercised in the same.

For howsoever Christian disunity is tossed, and turmoiled to and fro, with innumerable intricate, entangled, and wandering questions, yet remaineth faith one self same, nevertheless, both pure and simple: and as it is but one, so ought all men necessarily be endued therewith wholly. That is to say, that we all know Christ, that we repose all our anchor-hold of affiance in Christ, and that we imprint Christ in the bowels of our soul, as we are commanded by the mouth of God the Father, seeing there is no name besides this name given under heaven, in whom the treasure and hope of man's felicity may safely shroud itself. Let princes therefore learn to know this Christ: let subjects attend upon him: let ancient fathers take hold of him: let young men embrace him: let the rich enlarge their treasury with this precious jewel: and let the poor seek their relief to be refreshed by him: who indeed can elsewhere by no means be found more easily, than in the very sacred well-springs of the propheticall Scriptures; notwithstanding, whoso is desirous to procure this joyful jewel, must first of necessity make earnest and diligent search therefore. For this precious pearl is not allotted to any, but unto them that will search for it: nor doth this heavenly manna feed any but the hungry. The soul must be very thirsty, that must taste of this liquor that gusheth from out the conduit-pipes of eternal life. This gate is not opened to the lazy and slothful drone, but unto him that will knock. *Knock* (saith he) and it shall be opened unto you. Seek, and ye shall find. All persons, without exception, are granted free access to the treasury of this



kingdom: It is laid open for all estates, but all catch it not, except such as scratch and offer force for it: for what (I beseech you) is more forcible than faith? what more mighty, if it be true faith, if it be lively faith, yea if it be true Christian faith? as that which, displaying banner under his Captain, Christ, doth fight in heaven, and combat in the air against the princes and powers of the air, against spiritual wickedness from above: doth keep continual wars against infinite hazards in the earth, and in hell against Beelzebub, against the furies and gates of the hells, yea, against death fighteth for eternal life, against the law for righteousness, and against horror of conscience for freedom and peace.

Therefore, considering this faith is of such power and efficacy, yea so necessary to be frequented in all the actions of man's life: what remaineth from henceforth, but that all and every of us, cry out unto the same Christ, and beseech him to impart unto us, the true knowledge and understanding of himself, to enlighten the glimmering sight of our dazzled fleshly eyes, with the most bright and orient beams of this gladsome faith, and that he will vouchsafe at length, to bring that to pass in us, that he used sometimes with his apostles, when as he discovered unto them upon the way, as they travelled, the Holy Scriptures? For so we read, *And he began at Moses, and at all the prophets, and interpreted unto them in all the Scriptures, the things which were written of him.* And immediately after, *Then opened he their understanding, that they might know the Scriptures, and said unto them, Thus it is written.* Whereby ap-

peareth plainly, the duty and office that is required in the expositors of the Holy Scriptures: to wit, that omitting all superfluous circumlocutions, and unprofitable quiddities of questions, they instruct the people in those principles, and rules of the Scriptures chiefly, which avail most to the nourishment and increase of faith. In which kind of argument, forasmuch as in this sermon behoved me to frame my simple skill, according to the estate of the present matter, and opportunity of time, and that it seemed good to my friends, to have this little treatise published in print, to the view of the common people, as not altogether unworthy the reading: I have yielded to their request, that it might be imprinted: And although my meaning was at the first, to have the same directed to the behoof of the Jews chiefly, yet (I trust) it will not be altogether unprofitable to the Christian readers. First, because it may so be, yea I fear me, may also justly be feared, lest among the number of them, which say that they believe in Christ, some haply will be found, in whose lips only this faith rolleth at large, and hath not yet pierced any deeper, nor taken root in their hearts, nor are as yet so sufficiently learned, as (if matter come to trial and proof) they can render a true and undoubted reason of this their faith. Moreover, admit that a man stand assured and stedfast in the certainty of his faith, yet what faith is there so sure, constant, and unvanquishable, but may be made more stable and perfect? For if St. Paul did see sometimes as in a dark riddle: if the apostles (notwithstanding so many miracles wrought in their sight) needed yet

the interpretation of Scriptures: if those which received the word by the preaching of Paul, did nevertheless confer his doctrine with the Scriptures, to see, whether they agreed together, as is recorded in the Acts of the Apostles: what should let us to do the like? that by this means, we also might increase daily, from faith to faith.

Finally, forasmuch as our ancient and deadly enemy doth not more cruelly malign, nor more outrageously assail any one thing so much, as this our faith in Christ: surely I judge this above all other most requisite, that every one of us have especial regard to be (as much as is possible) armed and guarded with this target of faith, that we may courageously encounter all attempts and assaults of the devil: whereunto how available this little sermon will be, I know not: that, let Christ our Lord himself see unto, and give his merciful aid therein: I for my slender capacity, have performed what I was able, and as much as the Lord granted me: whom I most heartily beseech, to bless and increase thy holy studies, (godly reader,) and to direct the same to the honour and glory of his name. Amen.

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*A Sermon of the true and glad-some Olive tree, mentioned in the Epistle of Sainct Paul to the Romanes, chap. xi. preached at London by a faithfull Minister of God, John Foxe, at the christening of a certaine Jewe, translated out of Latine into Englishe.*

First, as duty requireth, I do yield most humble thanks to our Lord and Saviour Christ Jesus, whom it hath pleased of his un-

searchable mercy and bountiful love towards us, to minister so notable an occasion of our assembly, this present day, and place: and so fruitful an argument for me to impart unto you all. Secondly, I do no less heartily thank, than worthily commend in the Lord, all you that are present, who according to your accustomed manner, are so willingly and joyfully gathered together, induced hereunto, not through any vain delight of fond novelty, but of a serious and studious zeal of godliness, not as gazers of frivolous fantastical fables, but as willing witnesses of this great and inestimable benefit of Almighty God. Lastly, I do from the bottom of my heart rejoice in the behalf of this person, for whose cause we are as now met here together, who being transported from out the uttermost parts of Barbary into England, and conversant amongst us, by the space of six whole years, renouncing now at the last the natural contumacy of his native country, doth with so earnest bent affection of voluntary will, cheerfully desire to become a member of Jesus Christ, and to be made partaker of his holy congregation through faith, and baptism. And withal I most humbly beseech Almighty God, that he will not only vouchsafe his gracious increase to this glorious work begun with this Israelite stranger, but also to allure the whole remnant of the circumcised race, by this his example, to be desirous of the same communion: so that at the length, all nations, as well Jews as Gentiles, embracing the faith and sacraments of Christ Jesus, acknowledging one shepherd, united together in one sheepfold, may with one voice, one soul, and one general agree-

ment, glorify the only begotten son our Saviour Jesus Christ, and be glorified again of him. And that it may please him of his singular clemency to grant the same, as also to bless these our days with quiet, calm, and joyful tranquillity, which we do now enjoy under the government of our most gracious Sovereign, and her most honorable magistrates, I beseech you of your charity, to join with me in heart and mind unto the eternal God and Father of us all, with the same prayer which his only begotten Son taught us in the Gospel.

*The Prayer.*—Our Father, &c.

Forasmuch as in the administration of the sacraments of the church I do well perceive, that both by the Word of God, and by an ancient and solemn custom amongst many, it hath been an use to have somewhat, for the better instruction of their auditories, read and expounded out of the books of holy scripture: and deliberating likewise with myself what course I might best keep at this present, as well to serve the offered opportunity, as also to satisfy the public commodity of you all chiefly: I could not determine upon any one text of the whole Scripture to be opened unto you, more profitable for your learning, more effectual for exhortation, more applicable to our age, and more agreeable for this present occasion, than the sentence of St. Paul the Apostle, not very long, but of wonderful force, taken out of the xith chapter of his Epistle written to the Romanes. And to the end you may receive the same to your greater comfort, it behoveth you to yield earnest and heedful attention, not with your bodily ears only, but with the ears of your

mind also, to these things which I shall utter unto you. Hearken ye therefore to the words of the Apostle even as himself hath spoken them.

## ROMANS XI.

“I speak unto you Gentiles, inasmuch as I am the Apostle of the Gentiles, I will magnify mine office if by any means I may provoke them which be my flesh, and may save some of them, for if the casting away of them be the receiving of the world, what shall the receiving of them be, but life from the dead? For if the first-fruits be holy, the whole mass is holy also: and if the root be holy, the branches will be holy also: and if some of the branches be broken off, and thou being a wild olive-tree, wast grafted in amongst them, and made partaker of the root and fatness of the true and natural Olive-tree, boast not thyself against the branches, for if thou do boast, thou bearest not the root, but the root beareth thee. Thou wilt say then, The branches are broken off, that I may be engrafted in. Thou sayest well: for unbelief sake they were broken off: and thou stoodest stedfast in faith. Be not high-minded therefore, but fear: for if God spared not the natural branches, take heed lest it come to pass, that he spare not thee. Behold the kindness and rigour of God: upon them which fell, rigour: but kindness towards thee, if thou persevere in kindness: or else thou shalt be hewn off, and they, if they continue not still in unbelief, shall be engrafted in again. For God is of power to graft them in again. For if thou wert cut out of a natural wild olive-tree, and contrary to nature wert engrafted into the true



olive-tree, how much rather shall the branches be grafted in again into their own olive tree? For I would not have you ignorant (brethren) of this mystery, lest you should wax proud in your own conceits, that blindness is partly happened unto Israel, until the fulness of the Gentiles be accomplished, and so all Israel shall be saved, as it is written, There shall come out of Sion one that shall deliver, and shall take away ungodliness from Jacob, &c."

Dearly beloved, you have heard what the Apostle of the Gentiles doth speak unto us Gentiles, you have heard his discourse of the Jews, of their unbelief, and of their rejection: you have heard the doctrine, and comparison of St. Paul, touching the true olive-tree and the wild olive-tree: touching the natural branches, and the grafts: touching faith and infidelity: touching the mercy of God, and the severity of his justice: touching the modesty, and constancy of the faithful: touching the fulness of the Gentiles: finally, touching the last calling home and reclaiming of the Jews. This is a very large theme as ye see, and full of plentiful matter, which for the difficulty, as it seemeth to surmount my weakness to reach unto, so requireth your more careful attention, that ye may duly conceive the same; in the debating whereof it behoveth me neither to say too little, neither is there any utterance of man else able, for the largeness of the matter exceeding all possibility, to speak sufficiently. Notwithstanding, since I have presumed to enter upon this enterprize, being of itself of wonderful importance, albeit I may seem to falter and faint, as oppressed with the heavy

burden thereof, yet will I not retire, but will proceed with affiance as well as I may, resting myself wholly upon the grace of Christ: and will (by your patience) speak, though not so much as the cause requireth, yet as much as the goodness of God will permit at this present.

The whole action of the sermon of Paul is divided into two special parts: whereof the one concerneth the Jews: the other appertaineth properly to us Gentiles. In the behalf of the Jews, he lamenteth their fall, reproveth their unbelief, giveth them unto us for an example to behold the severe rigour of God's justice, discovereth the cause of God's wrath: and being careful for their safety, doth provoke them to an holy emulation: finally, prophesying as it were of their last reconcilment, doth encourage the silly outcasts with hope of recovery of God's mercy again. As concerning the Gentiles, he commendeth their faith: advanceth the inestimable goodness of God towards them: calleth them back to remembrance of their former misery and despaired estate: rejoiceth with them for their present felicity: entirely requesteth, and earnestly exhorteth them, that they swell not with pride: dissuadeth from disdainful triumphing upon forlorn objects to modesty of mind: mitigateth the haughty arrogancy of their hearts, with a most wholesome medicine: finally, setting down a perfect pattern of the Jews calamity, in manner of a precedent, holdeth them back in a covenable fear: discloseth the wonderful power, that Almighty God useth in disposing and translating his benefits, that by these means he may qualify the insolence of the Gentiles, and so retain them



mean while within the limits of modest sobriety, until the fulness of time being of all parts accomplished, each nation as well Jews as Gentiles, through the most blessed operation of grace, may be united and gathered together at the length into one society, and partaking of one congregation. And this much concerning the two parts of Paul's sermon; as I told you before.

The manner and kind of his instruction here, wherein he resembleth the church of God to an olive-tree, is metaphorical, and propheticall. Which olive-tree consisteth of three parts: of the root, of the stock, and of the branches. Under the title of the root, he doth note Abraham, and other holy patriarchs unto us, because in them appeared the first buds and blossoms of God's promise. By the stock or body of the tree, he representeth unto us the church scattered upon the face of the earth, a congregation gathered together, out of the whole number of the faithful, which at the first, budding in small issues from out that holy root, and so by little and little, increasing in strength, and obtaining a proportionable stature, doth at the length through the plentiful fatness of the bountiful root, with outstretched compass, spread abroad itself into most beautiful branches and boughs. By which plain demonstration, we have an apparent view painted out, as it were, both of the old synagogue of the Jews, and the new church of the Gentiles. And because no man shall think that this olive-tree is sprung up at all adventures, or planted by man's industry: he calleth it by the name of an holy issue, out of a holy root. There is no man made hus-

bandman or woodward of this Olive-tree, but Almighty God himself alone: who with all possible diligence, attended to the addressing, and nourishing thereof, and will continually preserve the same. However this olive-tree doth alter the beauty of his blossoms, or change the hue of his leaves, yet endureth it still unmoveable, nor is at any time cut clean away. In like manner fareth it with the church of God: which being wholly established upon the eternal foundation of God's most sacred promise, standeth as it were in a certain eternity unvanquishable, and so shall continue permanent beyond all ages, though the members and branches thereof remain not always in one estate, and although it happen many times, that the first issues become the last, and contrariwise, the last made first: the natural buds yield place to the savage slips, the proper and old grown branches are cut off, and new taken in: and so by wonderful interchange, some grow, some stand at a stay, some increase, and some starve quite away, as we see now and then come to pass in husbandry and gardening: whereas plants and trees are many times pruned of unfruitful sprouts, sometimes despoiled altogether of boughs, and the stocks newly engrafted, to the end the trees may become more fruitful. After the same manner that heavenly gardener, woodward, or plantsetter doth many times prune this little olive-tree of his church, but never plucketh it up by the roots (as Augustine doth witness) cutting off often windshaken boughs and starved branches, that new plants may prosper the better. So that according to the saying of the said Augustine, many ravening

wolves possess the church within, whilst many sheep in the mean space stand without the doors. Which thing can be verified by no one example more aptly, than by this comparison of the Jews and Gentiles. Of whom let us hear what the Apostle speaketh.

*I speak (saith he) unto you Gentiles, in as much as I am an Apostle of the Gentiles, I will magnify mine office, &c.* Forasmuch as in debating of any matter in question whatsoever, two things are chiefly to be noted, to wit, the person that speaketh, and the matter that is spoken of: we will by God's assistance prosecute them both at this present. Let us first, therefore, consider the person of him that speaketh: then, as order of teaching requireth, the cause whereof he disputeth. As touching the cause here debated, as no reasonable man can make any just quarrel to doubt upon, so ought not the famous and well-known authority of the person be defrauded of any his due estimation: for what authority can be of more force to purchase credit, or to procure advancement to the function, than the name of an Apostle: and amongst the Apostles themselves also, what one ought to be more entire, and of more credit amongst the Gentiles, than the Apostle Paul: who if being sent by man's ordinance had come unto us, ought yet to be friendly entertained for his courtesy, so long as he teacheth the sincere truth. But whereas now he is by an especial calling peculiarly assigned, not from men, nor by men, but by Christ Jesus himself, an Apostle to instruct us Gentiles: how much more behoveth us Gentiles his scholars, to attend our own proper schoolmaster and

peculiar Apostle, in as much as he was especially called and chosen for this only purpose, as he witnesseth of himself, that we should with all faithful cheerfulness of mind embrace his doctrine: wherefore proceed on, in God's name, my dear beloved brethren: be not ashamed of your own schoolmaster, since himself shameth so little to acknowledge us his scholars, as that accounting the same his greatest glory, therein advanceth his office so much the more, because he hath obtained this title to be called an Apostle of the Gentiles: and therefore saith, that he magnifieth his ministry. Which little notwithstanding he boasteth not of upon any vainglorious ostentation, but compelled hereunto through necessity of circumstances only to magnify his function. Neither is this any strange or new kind of doctrine: for the necessary order of teaching so requireth oftentimes for the more credit of the doctrine that is taught, to extol and advance as well the office of the teacher, as also the authority of the office: even as in another epistle written to the Galatians we read, how he was enforced to maintain his countenance against his adversaries with this only target and cognizance of his apostleship. *Behold (saith he) I Paul speak unto you, If you be circumcised, Christ doth profit you nothing at all.* Neither doth the Apostle differ much in this place, from that figurative phrase of speech: to the end that having weighty matters to debate with us Gentiles, he might win so much the more estimation thereby to beautify the authority of his function. *I speak (saith he) unto you Gentiles, I will magnify mine office, &c.*

(To be continued.)

## CRITICAL REMARKS ON ISAIAH.

(Continued from vol. xi, page 168.)

To the Editors of the Jewish Expositor.

Gentlemen,

IN my new version of this section of Isaiah, I inadvertently omitted the translation of אב־עַד (ch. ix. 6.) I beg leave, therefore, now to supply the omission by the following rendering: *The Father of the age of eternity.*

I now proceed with the superstructure proposed to be raised upon both a more adequate rendering of Isaiah, and a comparison of the author with himself, to which I refer my readers. Many opinions prevail upon the meaning of the section which I have selected for consideration, viz. Isa. viii. 1, to ix. 7. Some assert only a literal sense, others a cheque mixture of literal and allegorical intention. *Mihi nec litera sine spiritu, nec spiritus sine litera placet.* I have not yet found any interpreter consistent, according to my judgment, in his method of explaining Scripture prophecy, unless it be Bishop Horne, and Bishop Hurd; and I am not therefore so much surprised at Rabbi Crooll, for exclaiming against the inconsistency of Christian expositors, who take passages in the prophets sometimes literally, and sometimes allegorically, as I wonder that he does not discover that he does the very same thing, when he admits that DAVID IS THE MESSIAH. *Consistency*, though it be not always truth, is always the test of truth. Constrained as I am to differ materially from the Rabbi, I feel great pleasure in uniting with him in the call for *consistency*.

The result of my last paper on Isaiah is summed up in the fol-

lowing inferences, which appear to myself *demonstrative*, but which, if there be any errors in them, I will thank your correspondents to point them out, that they may be rectified. Once more I request my readers to refer to my former paper, and weigh well whether the important superstructure be, or be not, justly raised upon the firm foundation of *spiritual, simple, self-interpretation.*

(1.) Judah and Jerusalem are attacked by the Assyrian, ch. viii. 7, 8, 14.

(2.) Immanuel is King of Judah *during the attack*, ch. viii. 8.

(3.) אֱלֹהֵי-נִכּוֹר, God-virile, is the King to whom the holy people return, and who reigns at Jerusalem from the time of the deliverance from the Assyrian, ch. x. 20, 21, ix. 6, 7.

(4.) Consequently, Immanuel and God-virile are one and the same King of Judah, viz. *the virgin's son*, ch. vii. 14.

(5.) Isaiah declares that he himself and his children are *signs*, and *types*; ergo, not things signified, and antitypes; but pledges of other things signified and typified. Analogy and consistency therefore require, that the virgin's son is a sign, and not the thing signified by the virgin's son, (σημείον ἀντιλεγόμενον,) ch. vii. 10—15, 22. Compare ch. i. 10, 11, vi. 8—13, vii. 3, 22, viii. 3, 4, 17, 18, ix. 3.

(6.) The typical virgin's son came by birth into the world at the very time when Isaiah wrote this vision, ch. ix. 6. (See *Dial.* in Dr. Robinson's Theological Dictionary.)

(7.) The promise of a son to be *by name*, Immanuel, was made to Ahaz as specially, as that of a son to Isaiah, and to both simply



in order to be *signs* and only signs, ch. vii: 10, 11.

(8.) The sceptre of the Assyrian head of the old serpent was, by the defeat of the Assyrian before Jerusalem, to be transferred to the virgin's seed, King of Israel, Son of David, ch. ix. 4, 6. x. 15. xiv. 29.

(9.) The restitution of all things, as by Paradise restored, is the real intent of the type, ch. xi.

(10.) The virgin's seed himself destroys the Assyrian head of the old serpent, ch. xi. 4.

(11.) The fall of the Assyrian *before Jerusalem* is the cause of the final destruction of Babylon, and in antitype, of the entire serpent's brood and of the building of the new Jerusalem and temple, as also of the restoration of a remnant in Israel, and of the conversion of many Gentiles to *God-virile*, ch. vi. 11—13. xiv. 24—32.

(12.) This fall of the Assyrian, and its immediate and remote consequences, corresponding so to each other as seldom if ever to need separate prophetic descriptions, constitute *the whole of Isaiah*, or all Isaiah's types of the more remote and increasing triumphs of the virgin's seed over the old serpent.

I further collect from collation and harmonizing, that one and the same personal type of the seed of the woman, a Son of David, and a King of Judah is intended in all the following places, ch. i. 9, 26, 27. ii. 2—5. iv. 2—6. v. 16, 17. vi. 13. vii. 14, 22—25. viii. 13, 14. ix. 2, 6, 7. x. 20, 21, 27. xi. xii. xiii. 3, 17. xiv. 1—27, 30, 32. xvi. 1—5. xvii. 6—8. xviii. 7. xix. 18—25. xxii. 20—25. xxiv. 13—16, 23. xxv. xxvi. 1—4, 19. xxvii. 6, 9, 13. xxviii. 5, 6, 16—22. xxix. 17—19. xxx. 18—33. xxxi.

6—9. xxxii. 1—8, 15—20. xxxiii. 5, 6, 17, 20—24. xxxv. xxxvi. 1. xxxvii. 1—5. 14—35. xxxviii. xxxix. 1, 8. xl. 1, 2, 9—11, 31.

As also that this typical king, speaking in the name of his antitype, is by this prophet the comforter of his subjects, from ch. xxxix. 8, to the end of Isaiah; and I assert further, that the author of the book of Ecclesiasticus had on his shoulder the true *masorah*, respecting this section as is testified in Ecclus. xlviii. 17—25, where more is meant than meets the ear. I would testify also, that Jonathan understood well what was meant by the *masorah*. (see the Targum on Isaiah ix. 6, 7.) The Son of David, according to Jonathan, was to *complete* the law, not to *destroy* it; and his disciples were to be *seven* candlesticks and two olive-trees; a light to lighten the Gentiles and to be the glory of his people Israel. That the *masorite* points determine the meaning of אֲדָרְנִי is an assertion which has opened my eyes to the old witch in the measure, carried by her daughters of Israel and Judah to Shinar, to corrupt the law by confinement, limitation, and monopoly. But see Luke xi. 51, 52. The true and only *masorah*, say the articles of the Church of England, (article xx.) and the Church of Scotland, (Assembly's Catechism) is *simple, thorough self-interpretation*. Now if there be any one disposed to follow this method without particularity, and without hypothesis, for him it is that I write; and if there be no one of this description, I appeal to the next generation, whether or no, for the vindication of truth and its key,

*Satis est potuisse videri.*

TEXTUARIUS.



P. S. Besides the masterly work of Mr. Faber on the restoration of the Jews, in answer to your correspondent who desires information on this subject, I beg leave to mention the following most valuable, but important and convincing works, viz. "Homes on the Millenium," and "Samuel Johnson on the Scripture Prophecies," and "Jurieu's Accomplishment of the Prophecies." The doubt respecting their literal restoration, and the literal second advent of our Lord, originates in the modern spirit of *allegorizing* prophecy, as though because it is fulfilled in the spirit, it is therefore not meant to be fulfilled in the letter. *Whitby* is a notable example of the allegorist. The Epistle to the Romans is surely not allegorical, and it decides that the Redeemer shall literally come to Zion, and turn away iniquity from all Israel. This question also resolves itself into the first principle to be determined, viz. whether prophecy has both a literal and spiritual sense, *i. e.* typical not allegorical.



#### OBJECTIONS OF A JEW.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I BEG to submit to your consideration the following objections of an Israelite against Christianity. They were proposed to me in an affectionate letter, by a Jewish brother of considerable acquirement and respectability on the Continent; and as it is of the utmost importance, that Christians should be acquainted with the *real* objections of the Jews against Christianity in the present day, I hope you will not think it unprofitable to have them inserted

in the *Expositor*, as they may draw forth some sound and solid answer from the pens of your learned correspondents. The objections are as follow:—

"I. Is Christianity a religion for itself, which contradicts the Mosaic? or,

"II. Is it merely a reformation of Judaism?

"In the first place, it may be asked, 1. Why should not God have taught us the better Christian religion on Mount Sinai, as it was then his wish to make us happy through religion?

"2. The receiving of the law on Mount Sinai you acknowledge for true and correct, and now, as it appears from your letter, your belief is, that Christianity is also true and correct; and so two matters contradicting each other, would at the same time both be correct and true, which is logically false.

"In the second place, we should put too much distrust in the Almighty and All-foreseeing; because it would then be, that God at first was not sufficiently mighty to save man through an *unchangeable* religion, and suitable to all ages; but that *your Christus* only could establish the same after thousands of years?

"In this case it would be asked, 3. What authorized the Reformer to lay aside the principal laws of the fundamental religion by his institution, such as circumcision, sabbath, forbidden meats, &c.

"Lastly, I ask you, friend, 4. How could you, a Jew, venture to prefer the *new* Christian religion, or the reformed Judaism, —call it as you please —How could you venture, I say, to prefer this Christianity to the old Jewish religion, which you almost

sucked in with your mother's milk? Is it philosophy that taught you to understand the correctness of Christianity, and the errors of Judaism? I say, No! Philosophically you will never be able to show, that *corpus Christi* arose after three days, and ascended into heaven. In the same way, you could not philosophically prove thousands of the miracles of which the New Testament speaks.

5. Is it the better morals of Christianity that could induce you to reject your inherited religion? Then be so kind as to show me where I could find those Christian morals in the New Testament, which Judaism had not. It is true, I am acquainted with some of the new morals of Christianity; but the most of them seem to me to be so much *above reach*, that no man, as *a son of the earth*, could perform. And partly they are also such, that they have not been adopted by any Christians to be observed. To the first I count such Christian duties, as 'To love an enemy,' and 'To be ready to do service to our neighbour, with-

out measure or limit,' &c. &c.; and to the second, the Christian law, 'To marry no widow,' &c. Daily experience, that marriages are contracted with widows, and the open bad houses established in all cities, show sufficiently, that the latter was not received by Christians as a law to be observed."

He concludes with the following prayer:—

"May the Lord Jehovah enlighten the eyes of him that is out of the way of life, and renew a right spirit within us. This is the prayer of the servant of the Lord, and of those that fear him."

Another learned man joins the above, by wishing to open a regular correspondence on the subject. The above is a literal translation of the original Hebrew and German. I send it to you with my humble prayer that it may call forth some important answers; that it may tend to the extension and promotion of the glory of that Saviour, whom to know is life eternal.—I am, &c.

M. S. A.

## PROCEEDINGS OF THE LONDON SOCIETY.

### HOLLAND.

JOURNAL OF REV. J. WOLFF.

(Continued from page 278.)

April 13.—Mr. Levy called on Lady Georgiana whilst I was with the parents of Bueno: she talked with Levy on the state of religion in general, and he made the remark, that strict professors were often hypocrites. On which she replied, that our religion is not to be taken from man, but from the Bible, as no man is perfect; that we are altogether in sin, so that no man can keep the law, and therefore, if we had no dispensation but the law, we must all perish, for the soul that

sinneth, it must die. She added, that we must look to Jesus Christ, who fulfilled the law for us, and who has suffered for our sins, and that this was the only way to salvation.

In the evening I called upon Mr. Jacob M. Levy, and I met with a very clever Jew, whose name is Mr. Rees, and who assisted Mr. White in translating the work of Professor Hug into English. I asked him what he thought of the Gospel. He replied, "A revelation is the discovery of a mystery: in reading the Gospel I have not discovered the mystery, and therefore I do not believe it to be a true revelation."

*Myself.* I admit that a revelation is

the discovery of the mystery of God, as far as the discovery is necessary to our salvation: but I deny that a revelation is the discovery of the mystery for the purpose of satisfying our curiosity. That the revelation contained in the Gospel is the discovery of the mystery, so far as it is necessary for our salvation, can be proved by the effects it produces in the heart of believers; and therefore the Gospel is a true revelation according to your own definition. For instance, a sick person desires a medicine, the Physician reveals to him a medicine by which the sick is healed; the sick man thus discovers the mystery how he may be healed, though he is still unacquainted with the composition of the medicine. And it would be foolish in the sick person to maintain that the medicine is not a good medicine, because he is not able to understand the reason of its effect. Rees then went away to the synagogue, and Mr. and Mrs. Levy, and another old, venerable Jewess remained.

*Mr. Levy.* Now we are alone, Mr. Wolff, tell us, are you not, after all, a Jew in heart?

*Myself.* More than ever I was before I knew Jesus of Nazareth, my Saviour and Redeemer. Hear me, my friends, there is now no Gentile present: I tell you, as sure as there is a Father, a Creator of heaven and earth, so sure is it, that Jesus of Nazareth is the son of God. But you are in a mistake, if you think I am on this account less attached to my nation; yea, I am more attached to it than before; and therefore I wish that they all should come to the knowledge of the truth which is in Christ Jesus: thus the heart's desire and prayer to God of Paul was this, that Israel should be saved; and so is mine. The old lady said, "Then according to your views, one may believe in Christ without being under the necessity, of denying one's own religion, and may still be a Jew."

*Myself.* A Christian is not permitted to deny his religion, and he is a Jew like Abraham.

I will relate to you the history of the life of Wolff Katz, to shew in

what an extraordinary manner individuals of the Jewish nation sometimes are directed by Providence.

When I was a boy eight years old, my father told me the following history of a certain Jew whose name was Wolff Katz, born in the village Burretshen, in Bohemia. Wolff Katz was the child of poor parents, and his father not being able any longer to support him, said to him, "My son, you must go to foreign countries, and seek your fortune." Wolff Katz, being then about twenty years of age left his country, and sailed for London; on his passage he made acquaintance with some General, who was going to the West Indies, and who engaged the young Katz to go there with him. He went accordingly to the Island of Berbice, where he soon got employment in the courts of law, and married a black woman, by whom he acquired an immense fortune, and he then sent large sums of money to his parents in Bohemia. When I was about fifteen years old I came into Bohemia, and heard this story confirmed; and it was further told me, that Wolff Katz had once paid a visit to his parents, accompanied by many slaves. Conversing to-day with Mr. and Mrs. Levy, I asked him whether he had ever been at the Island of Berbice? He replied, Yes, and added that there was a very rich Jew there, whose name was Wolff Katz, who had nearly 1000 slaves, and an immense annual income. He is in correspondence with Mr. Simon Cohen, of Amsterdam.

*April 14.*—I called again upon Mr. Levy, where I met a room full of Jews and Jewesses; and a conversation took place, first upon the present state of the Jews at Jerusalem, Safed, and other places in Palestine, Mesopotamia, Persia, Georgia, Armenia, and Curdistan; then about the liberality of the Jews at Jerusalem, in conversing with me about Christ; then upon the customs of the East, which agree with the descriptions given in the Old and New Testaments. Then I addressed them upon the insufficiency of any external moral conduct for obtaining everlasting salvation, and on the necessity of putting on the



Lord Jesus Christ. Our conversation about the Lord Jesus Christ lasted more than an hour. The persons present were the most respectable, and learned.

Mr Hunt who was so kind as to accompany me to the Jews above mentioned, and who was present at my conversation with them, began the following conversation with an English Jew whom we met in the street.

*Hunt.* My good friend, do you believe Moses to be a divine law-giver?

*Jew.* Certainly.

*Hunt.* Do you know the letter of the moral law, or the ten commandments, as they were delivered to Moses upon the Mount Sinai?

*Jew.* Perfectly.

*Hunt.* Do you know the spirit of that law?

*Jew.* I do.

*Hunt.* Do you believe that it condemns evil thoughts, words, and actions, that it looks to the thoughts and intents of the heart, to the words of the tongue, and to the work of the hands continually?

*Jew.* Surely.

*Hunt.* Do you believe God to be almighty, and infinite in his attributes? that the moral law is a revelation of the sovereignty, holiness and justice of God; and if any one break that law, —which you and I must confess we do continually either in thought, word, or deed,—offended justice requires full satisfaction? If you were to lend me one hundred pence, would you not demand that sum at the appointed time of payment? If I were then to object to the payment of the whole sum due, might you not properly accuse me of injustice?

*Jew.* Most certainly.

*Hunt.* You perceive then that in the affairs of men justice remits nothing of its due, but that its demands are, "Pay me that thou owest;" If, therefore the attributes of God's justice be infinite, and that justice be offended, are not his demands infinite also? Must not the atonement be infinite in value? And is it possible for finite man to render unto his God an infinite satisfaction for sin! How,

then, my friend, can man render an atonement suited to the nature of his sin, so that he may enter spotless into that heaven where nothing impure can ever be admitted? Can man do this for his fellow-men? David tells us, he cannot; he saith, "No man can redeem his brother." How, then, can a sinner be saved? Do you not perceive the necessity of a Mediator, who is more than man? Even of Christ the Son of God, that prophet of whom your fathers spake; even the Messiah? He it is who has made atonement by the sacrifice of himself, and is become the ransom of many.

*Jew.* But I am a good Jew.

*Hunt.* I do not deny that in your own eyes you may be as good a Jew as any in the town; but in the eyes of God you may still be under the curse of the law. Think only upon the nature of your own law, and the nature of God's justice, and you will see that you can place no confidence in *self*.

In the evening Lady Georgiana called with me upon Mr. Levy: she conversed with them about Jesus Christ, and they expressed their astonishment at her going to Jerusalem. She asked whether they would not like to go to Jerusalem? They said, No. She replied, that she was afraid they were not good Jews, as Jerusalem is the chief joy of all good Jews.

I conversed with the Jew, Mr. L. and another, Mr. De J. Mr. De J. is a jeweller by profession, and he told me, that he had not missed going to the theatre once for the last eight years. He said he had heard the best actors that ever visited this country; "and really," he continued, "without visiting the theatre, one cannot be considered a genteel person. After I have been the whole day in my shop I go to the theatre, and from the theatre to the coffee house, where I smoke a pipe. There we converse about such and such a beautiful actress, observe how well such and such an actor has played the part of the king; how fine a voice such an actress has: and then I go home and give thanks to God that I have thus spent the day."



*Myself.* The latter observation is not true; for if you were to think of God, you might spend your time in a better manner.

By such observations of this genteel Jew of Amsterdam, we may see what are the occupations of the world at large, who call serious people *Methodists*. Really the world is filled with nothing but vanity and nonsense; and if Paul had lived in this present century, in England or in Holland, he might have expressed himself thus: "The preaching of the cross is to them that perish, Methodism, but unto us who are saved, it is the power of God." I hope and trust, by the infinite goodness and mercy of God, that neither the ironical title of Saint, nor of Methodist, will ever move me, or deter me from preaching the cross of Christ. Mr. George Hunt accompanied us to Mr. Levy, and of his unremitting kindness towards Lady Georgiana and myself, I cannot but speak with gratitude.

*April 19.*—We went to Haarlem with a party of friends, and whilst the others went to see the flowers of Haarlem, and to hear the famous organ, I went with Mr. Stahl, a natural historian of Danemark, to Mr. Lee, one of the most respectable Jews of this place, who immediately addressed me, saying, "I am glad to see you; I have read your reports, and the accounts of your discussions with the Jews of London with great interest." This led to a conversation with Mr. Lee the Jew, and Mr. Stahl, who is a Socinian, which lasted more than three hours. Mr. and Mrs. Lee requested me to bring Lady Georgiana the next time I came, and to spend a few days in their house.

*April 20.*—I called on the Rev. Mr. Glasberger, a Jansenist Priest, who is a most enlightened Christian. I conversed with him a long time, as with a brother in Christ Jesus. He made me a present of the commentary of Quesnel on the New Testament.

I called on a Jesuit, and told him that I was a Protestant missionary from Palestine, and wished to have the pleasure of making a personal acquaintance with him.

*Jesuit.* As you are a Protestant, I have nothing to say to you, unless you have a desire to be converted.

*Myself.* Proclaim to me your doctrine, and then let us see whether I can receive it or not.

*Jesuit.* I have no time to reason, unless you tell me that you wish to be converted.

*Myself.* I come to you and proclaim to you Jesus Christ, whom you do not know.

*Jesuit.* You have no mission of preaching to me.

*Myself.* I have a mission from Christ my Lord, but you have received your mission from another source, from antichrist.

Albrecht, a German who was present, said, "You have got a good lesson," and then we went away. We went afterwards to another Jesuit; I answered his "Tu es Petrus" argument, and left him.

*April 22.*—I preached to about two hundred Germans, among whom were some Jews and Jewesses. I called on Da Costa's family; and on reaching home I received a letter from Van Assen, telling me that he had made arrangements for the meeting at Leyden.

*April 23.*—Abraham de Lorve, from Paris, a converted Jew, called upon me; he speaks like a true convert.

This morning J. M. W. de Sulkowski entered my room, and asked me if I could give him something to copy. He told me he was a Freemason, and that he understood Divinity well, having studied it in a convent. I asked him to what convent he had belonged. He replied, to the order of the Redemptionists, which is the same order, in one of whose convents, Val-sainte in Switzerland, I spent seven months after my expulsion from Rome; and of which order the famous Clemens Maria Hoffbauer, of Vienna, was Vicar General. This order seems a true Jesuitical order, re-established by Alphonso Maria Ligouri, under Benedict XIV, after having been abolished by Ganganelli. The tricks which this Hoffbauer allowed himself are mentioned in my memoirs. I strongly

suspect that Sulkowski to be a spy, however I have found out through him that there are Redemptionists at Amsterdam, who reside in the house called Krewsberg, over the Singel, opposite the Lutheran Church. A Jew from Morocco called upon me to-day, to whom I proclaimed Jesus Christ and him crucified, and gave a New Testament, which he received with thanks, and said he would often call that I might explain to him the different passages.

*April 24.*—We had a public meeting at Amsterdam. Many persons of the highest respectability, even Professors of the Athenæum of Amsterdam, and many Jews and Jewesses, were present; and as I preached the Gospel in sincerity and in truth, I trust it has not been in vain.

*April 25.*—I went to Leyden, in company with Mr. Hunt, to hold the Meeting there. It was arranged, not by the members of the Missionary and Bible Societies, but by Professors of the University, and I was honoured, not only with a visit from the Directors of the Missionary and Bible Society, but likewise by the visits of the Professors of the different faculties, and the family of his Excellency, the Count Hagendorp, who came from Hague, and several gentlemen who came from Rotterdam, and several Jews of Leyden. The celebrated Professors van der Palm and Hamacher, were present. After the Meeting was over, the Professors kindly expressed their thanks to me. The Discourse at Leyden was delivered in German.

*April 26.*—On my return to Amsterdam I preached in German, and several Jews were present.



#### LETTERS FROM MR. J. C. REICHARDT.

MR. J. C. REICHARDT, who is spoken of in the Expositors for February and March, 1826, as having been associated with Mr. Wermelskirch and afterwards with

Mr. Smith, in their missionary labours, has since been pursuing his work in different parts of Holland, from whence he writes as follows:—

*Rotterdam, Feb. 27, 1827.*

I have continued my visits to the school-room and the rabbi, with whom I become daily more intimate, and have sometimes very interesting conversations. Our last was on the happiness of communion with God, and the privileges of him who has sought the Lord early. This gave me occasion to speak of the necessity of making children in early life, acquainted with the love and goodness of God, lest their natural evil bias, and the bad habits into which they fall, should make it impossible for them to receive religious impressions. I proposed having the Dutch Bible introduced into their schools, that the children might read it through, and become better acquainted with the important subjects it embraces; and I promised to assist in procuring the necessary copies. He said that he approved it much, and would take it into consideration. In the beginning of this month I was at the Hague, where I went to the synagogue, and afterwards called upon the Rabbi. As soon, however, as our conversation turned to the subject of religion, he began to suspect me, and broke off the conversation. As he was engaged with two of his pupils, I made apologies for having interrupted him, and requested permission to call another time, which he granted rather reluctantly—he seemed only to want to get rid of me. I was not much surprised at his conduct, as I was prepared for it; but prudence is necessary, with the patience and the zeal of St. Paul, that we may try, and try again, without being dismayed.

In a subsequent letter, dated Amsterdam, April 13, Mr. Reichardt writes thus:—

I will now in a few words communi-

cate to you the result of what I experienced in Rotterdam. Much of course you cannot expect, from the quiet and inobtrusive way in which I proceeded; but I have the pleasure of reporting that the door is opened, and that I have great hopes that some ground is gained. In my endeavours to form acquaintances among the Israelites, I have, through the Lord's blessing, been enabled in some measure to succeed: and the rabbi is still as open and friendly to me as ever. During a sudden and dangerous illness of four weeks I had no opportunity of seeing him, but as soon as he regained strength, I was received with much kindness, and had a sweet and interesting conversation with him. The chief and natural subject of this conversation, was the shortness and uncertainty of life by reason of sin, the necessity of being reconciled with God according to his word, and the happy state of that man, who, after having obtained peace with God by repentance, and a lively faith in *his* way of salvation through Messiah, can with joy and hope look forward to the period, when death shall remove him from a world of sin and misery to the blessed Jerusalem above. For some time we discussed the real character of a godly person, by which his piety is to be seen and distinguished; and after this, we adverted to the lamentable fact of experience, that only few indeed comparatively are found in the way of salvation. To cherish our hope, however, of seeing the knowledge of the Lord on the increase, I gave a general account of the exertions of Christians to disseminate the Christian religion among the Heathen, and in fact among all nations; and explained what is now going on in the South-Sea Islands, at which he expressed an interest. When I told the Rabbi, that I was now come to take leave of him and his family, as I was about to depart for Amsterdam, he said he regretted my leaving them, as he should have wished me to repeat my visits, and to attend his sermon at the Passover. I replied, that I regretted much that I could not accept his kind invitation, but hoped to see

him after my return from Amsterdam, and that I should feel much obliged if he would have the goodness to communicate to me the substance of his sermon. This he promised readily, and I took my leave.

During the rabbi's illness I was, through the Lord's mercy, directed to other objects, where I have more opportunity of extending my sphere of activity. I invited the schoolmaster to pass an evening with me, which he did twice, and promised to do again, and thus I have had a more social intercourse with this Jew, and hope to gain access to many others, as he has promised to introduce me. He is a pleasing, intelligent young man, and gives lectures from time to time, and is often called upon to preach funeral sermons in houses where persons die. The Talmud he considers merely as the compilation of man, and the Bible alone as the revealed Word of God. Having obtained from him some information as to the general state of the Jews in Rotterdam, we spoke more particularly upon repentance, and the necessity of regeneration by the Holy Spirit, ere a man can obtain peace with God. As to the letter, he seems pretty well acquainted with these important doctrines, but I could wish that he felt more of their importance, that he might truly obtain peace through Christ Jesus and his sanctifying Spirit. Very gratifying to me, likewise, is the acquaintance I formed at the same time with another respectable family, to which I was introduced by the rabbi. One member of it pleased me particularly; he seemed to be a very intelligent and sincere character, and through him I hope to be introduced to the others, some of whom have already expressed a wish to make my acquaintance. One afternoon we took a walk in the environs of Rotterdam, and discussed freely the general subject of salvation, and the purport of the revealed will of God.

I have twice made an excursion to the Hague, where I went to the synagogue and called on the rabbi. He treated me the first time without much civility, and did not seem willing to



enter into religious conversation; but the second time, I found him with three other Jews in his study, and he received me very kindly, and confessed in the course of conversation, that the first time of my visit he had suspected me to be an apostate Jew. This of course I contradicted, but I took the opportunity of explaining to him, that notwithstanding my having been born within the pale of the Christian Church, I considered myself a true son of the covenant, and a true son of Abraham. As he doubted the truth of my assertion, I told him with much gravity, that I should feel ashamed to tell an untruth, standing as I did before a learned rabbi, and being also in the presence of that Almighty God, before whom I must have to stand at the day of judgment, to give an account of all my deeds. The conversation seemed to make a favourable impression upon his mind, and I trust it gained me his friendship.

It is difficult at times to know how to proceed in missionary work agreeably to the will of the Lord, (on whose divine direction a missionary ought solely to depend,) and to know how to speak a word in season; but what a consolation is it for the servant of God to know, that he is merely an instrument, and that it is the Lord who sanctifies his own Word and rules in the hearts of men, so that even at a time when we expect little or nothing, he, according to his own good pleasure, can give abundance of increase.

There is a class of Jews in Rotterdam, which I understand is very numerous in Holland, who have been educated in Christian schools, and are very indifferent as to the Jewish ceremonies; they reject nearly the whole of the Mosaical as well as of the Talmudical religion, and live, as we may justly say, without religion and without God in the world, being satisfied with a God who is of the imagination of their own evil heart. They attend churches to hear fine and eloquent sermons, and will even join in societies with Christians for improvement in arts and sciences. At a meeting of

a society of this description called "Difference and Harmony," I heard a clever young Jew make an eloquent speech, and rehearse a poem entitled "Self-offering," which he had composed himself, and for which he has got the prize of a gold medal: I must confess that it was a fine piece of poetry, but Socrates was exalted above all as the greatest pattern and example, whilst Christ, our Saviour, who offered himself for the sins of the whole world, was not even once mentioned. But what are we to think of this class of Jews? We certainly may regard them with pity, for their condition is lamentable. But we would fain hope, that eventually their prejudices and the satisfaction they felt in observing nonessentials, are removing, and by the influence of the Holy Spirit, they may be gradually brought to the saving knowledge of Christ.

#### HAMBURGH.

#### LETTERS FROM MESSRS. MORITZ AND O'NEILL.

The following letters from Mr. Moritz and Mr. O'Neill, continue the narrative of their missionary labours at Hamburgh, from p. 196 of our present volume. Mr. Moritz writes on the 13th of February in the present year:—

I am happy to inform you, that the proselyte institution of this city has agreed last month, to intrust me for this year with the instruction of such candidates as may make application to them for baptism. Considering it to be according to the principles of the Society, expressed in the instructions sent to me, I gave my promise accordingly, to the members of said institution. On the 21st of January they sent to me an intelligent young Jew called Engelmann, a native of Prussian Poland. From the first conversation I had with him, I found he could give no reason why he wished to embrace the Christian religion; but I am happy to state, that the truths of the Gospel, which the Lord enabled

me to place before him, seem not to have been without effect. He appears to become more serious, and returns me very fair answers in writing, to the questions I give him to consider at home, between one lesson and the other, and he always adduces Scripture passages in proof, thus shewing that he is diligently reading his Bible. May he become a true sheep of the fold of Christ.

My other Jew, Abraham, who has now been nearly six months with me, has no such intelligent mind, but is a very simple-hearted man, and has little to say for himself; but after all I think well of him; for from the first till now, he has always declined even taking a cup of tea with me, lest it should seem as if he had an interested motive; and he says his only wish is to become a true Christian. When I ask him, why he makes so little progress from the instruction he receives, he replies, "Though I cannot get it all into my head, yet I have it in my heart!" He has given proof of his sincerity. He received from his mother a very affectionate, and at the same time a trying letter, in which she entreated him by every parental affection, not to make her unhappy by forsaking the God of their forefathers, and warned him of the danger he would expose himself to, of losing his soul for ever, and observed how miserable she should be to see her son excluded from the company of Abraham, Isaac, and Jacob: and much to the same effect. He replied to her in his simple way, stating the ground of his hope, and the way to life eternal; since which his mother, his two sisters and his brother, have at different times been here, and endeavoured to dissuade him from becoming a Christian; but he remains unshaken. He is a glovemaker by trade, and had worked for Jewish customers who have now turned him off, and for a long time he has had nothing to do. Observing him one day melancholy, I enquired the reason; and he told me he had had no work for some time. I recommended him to call upon the Lord in prayer; which he promised. The next time we met he seemed more

cheerful, and told me, he had got several orders, but he added, "I must provide materials with my own means, and I have none: formerly my Jewish employers provided me with materials; but the Lord will doubtless help me in this also." These things come from a person of great simplicity, and I think they are fair proofs, that the Word of God has not been sown in vain in his heart.

I have also undertaken the instruction of a poor Christian girl, ten years of age, in writing, reading, and in religion. She has, with her mother, attended my weekly lectures nearly a whole year. The mother wished me to take the child into our schools. We have been strictly forbidden to take Christian children, and I could not comply with her wish, but engaged to teach the child for a few hours in the week privately at my house. She is going on very well indeed.

My lectures are now always attended by sixty or seventy persons, and among them there are a few Jews besides our children, and once there were as many as ten Jews. Some proselytes regularly attend, one of them, a very pious young man, is our first singer.

Mr. M. writes again on the 30th March:—

The Jew Abraham, who has come to me for instruction for so long a time, I fear is beginning to decline; he is no longer so attentive or so regular as he used to be. The cares of this life, and the persecution he has had to undergo from his relations and other Jews, seem to choke the seed in his heart, so that it produces no fruit. May the Lord have mercy upon him, and lead him in the way everlasting!

The little German girl that comes to me, seems to receive the truth in the love of it, and makes good progress in reading and writing. My weekly lectures the Lord has enabled me to continue; and there have always been some Jews present, and from forty to fifty Christians. This seed sown in hope, I trust the Lord will one day produce from on high, and cause it to produce abundant fruit to

the praise and glory of his grace ! This, I humbly trust, will take place, because the great enemy that goeth about like a roaring lion, is now stirring up the children of unbelief, of which he has here, alas ! a very great number, and they are using their endeavours to put a stop to these meetings. A paper here, called the *Spectator*, which is published every Saturday, has, for two Saturdays together, poured out bitter invectives against me and Brother O'Neill; but more especially against me and my meeting, and has called upon the Senate to put in force their laws against meetings of this kind, and to forbid our labouring here at all. It has been said that a man of the first influence in the state is the author of this venomous composition.

We have this week had the misfortune to lose two girls out of our school, the children of the Portuguese Jew E. who have only been with us since the beginning of the year. The reason, as the father tells us, is, that he as a poor father of a family, receives from his Jewish community eight marks allowance every week for support, and he has been threatened that this support shall be withdrawn, if he continues to send his children to the Missionary School. As he has no other means of support, he says he is obliged to take them away. If it were within our rules to give him compensation for this loss, he might, perhaps, send them again; but as this cannot be, we must let things take their course. It grieves us much, for they were indeed the two best girls in the school; but there is this consolation, that the seed of the Word which has been so richly sown in their minds, will doubtless one day, by the blessing of God, spring up and bring forth fruit. Blessed be the Lord, though our trials are many, yet great also is our consolation in him. May he ever be our refuge—our stay—our help—and our exceeding great reward !

From my friend in Gottenburg I have had a letter, which gives me the cheering hope, that a door of usefulness will certainly, by the blessing of

God, be opened there, among the Jewish youths. He has laid my plan of opening a school there before several of the Jews; and they have expressed their willingness to adopt it. He hopes soon to send me a paper signed by various heads of Jewish families, promising to send their children as soon as the school is opened there. This friend thinks it would be well if I were to visit Gottenburg next summer, and settle the matter with the Jews myself. He promises to take an active part in it, and so do other Christians.

Another Jew of this place, who had given me and Petri a promise to send his two boys to our school, has now declined it; he says he has determined to bring up his children as Jews, so that if they should afterwards leave the religion of their fathers, he may not have to answer for it. All my endeavours to persuade him to a better way of thinking, are in vain, and he will hear no more about it. These are disheartening things, but I consider them as a necessary trial of our faith.

Mr. Moritz, under date of the 10th April, proceeds thus :—

The resolution of the Committee that I am to undertake a journey to Denmark and Sweden, gives me great pleasure, as I regard it as a new proof of the confidence they place in me. God grant that this journey may be attended by his divine blessing. I am not certain whether I have mentioned to the Committee, that in Denmark we cannot labour among the Jews, except under a special permission from the King. Brother O'Neill has been several times with the President of Altona, about this object, and has been supported by the British Consul-General of Hamburg, but without effect. He has now addressed a petition to his Danish Majesty, but no answer has yet been obtained. I think it therefore necessary to proceed myself to Copenhagen, and endeavour to bring the matter before his Majesty myself; and as soon as the permission is obtained, I intend going on to Gottenburg, where a prospect of estab-



lishing a school for Jewish children seems to present itself, as the Committee will have seen by a former letter. When this business in Sweden, by the Lord's permission, is set going, I intend to return to Denmark, and visit, in my way back to Hamburg, those Danish towns in which the Jews principally reside, and endeavour to sow the seed of life among them. These various journies will, I hope, occupy nearly the whole summer. It will not be advisable to begin with the Jews in Denmark before the permission of the King is received; but when this is once obtained, as I trust it soon will, then the whole kingdom will be open to us, and no one can interrupt or disturb us. Should this plan meet the Committee's approbation, I wish to be informed of it as soon as possible; as I shall then set out upon my journey in the beginning of next month.

Mr. O'Neill, in a letter of the 24th of February writes thus:—

At the conclusion of another quarter I send the report of our schools; and blessed be the Lord, we are again enabled to raise our Ebenezer; the Lord has helped us hitherto. Notwithstanding the many trials we have to contend with, yet the Lord seems to smile upon our feeble efforts for the good of his people Israel. During the last quarter we have had an increase of two Jewish girls, the eldest ten and the youngest seven years old; they, like the rest, came to us wild and untutored. In taking a review of the past quarter, what seems to strike us most, is the improvement in the moral conduct of the children. It is pleasing to observe how anxious they are to obtain the approbation of their teachers. They are making steady progress in the different branches of learning, but their progress in religious knowledge is very striking. You will be pleased to hear that Mrs. O'Neill has, since the beginning of this month, been able to resume her place in the school: she is assisted by an English friend who wishes her name not to be mentioned.

Mr. Petri and I have visited some Jewish families here and at Altona: it is lamentable to see the spirit of infidelity and indifference which reigns in the hearts both of the learned and the unlearned—the rich and the poor. Some have even the boldness to argue, that there is no God. I find the works of Toland, and Paine are well known here. At an auction yesterday, the Age of Reason was put up for sale, in English and in German, and you would have been astonished to see with what avidity it was bought up. Hervey's Meditations were put up after the Age of Reason but the buyers, who were chiefly Jews, said, "They will make us melancholy—they are not worth reading." I hope we shall shortly have an antidote to this in Leslie's Tract against Deists. We think 5,000 copies would not be too many for distribution here.

On Monday last, at the request of Mr. Petri, twenty-two Christian tradesmen held a meeting for the purpose of forming themselves into a Society to take any of the proselytes, who may come to us for instruction, as apprentices. The greatest love towards poor outcast Israel seemed to pervade the meeting. Another body of men, still more respectable than those I have just mentioned, have had several meetings for the purpose of forming a Society for the spiritual welfare of Israel; they are collecting information from the Berlin, Dresden, Posen, and other societies, on the subject.

Mr. O'Neill writes again, on the 20th March, as follows:—

The enclosed letters, one from a brother and the other from a cousin of dear Wolff's, have been committed to my care, with a request to forward them. I am well acquainted with the latter; and he is now what I knew him to be three years ago, an humble and hard-working Christian; he makes the shoes for our school-children, and from his assiduity in his business, and the superiority of his work, he has gained many friends here. Of the brother I know little, but the clergyman who forwarded the letter from Bremen,

speaks of him as a man who has made no mean attainments in the Christian religion.

The beginning of this month I visited the parents of the children who come to our school: I was much gratified with the reception I met with from them: their prejudices seem to be wearing away. Indeed it was very encouraging to observe the thankfulness they expressed for the education of their children.

On the 7th inst. a young Portuguese Jew called upon me, with whom I had an interesting conversation for three hours. He appeared to have no idea of sin, or its consequences: and he knew little of the history of his nation, and still less of his own heart. I urged the necessity of his studying the Word of God, and I found he did not possess a copy. The following day he called again, and said he had been considering what I had told him, and that he was determined to be no longer without the Scriptures, and wished to know if I would let him have a German Old and New Testament at a reasonable price. He has been with me several times since, and I am pleased to find that he reads his new treasure, though I do not think it has made the least impression upon his mind.

Some other Jews have been with me, who are as much opposed to their brethren of the reformed Jewish Temple, as they are to me; however they received tracts. Another Jew, a dancing master, has been with me for instruction since Mr. Petri's departure.

The last letter of Mr. O'Neill is dated 22d June, and he says,—

On the first of June I held the yearly examination of our children, which lasted three hours and a half. The progress they have made during the year was highly gratifying to me, considering they were completely ignorant when they came first under our care. The first class repeated the 1st, 2d, and 10th Psalms, part of the 1st and the whole of the 2d of Isaiah, some of the prophecies, the whole of the sermon on the mount,

with eleven chapters of the Rev. B. Woodd's abridgment of Bishop Gas-trell's Catechism of "The Faith and Duty of a Christian," with the ten Commandments and Lord's Prayer, &c. &c.

In writing, the specimens they exhibited were very good. In cyphering, they added and multiplied to my entire satisfaction. In geography, they did not do so well as I expected; which I believe was owing to their not being taught from maps.

The second class repeated the 1st and 2d of Isaiah, the 7th chapter of St. Matthew's Gospel, with five chapters of the Catechism.

Since the first instant one girl has been admitted; the total number of children admitted during the year is twelve; three having been withdrawn, our total number is nine. The number in comparison with the Posen school is but small, but if the Committee take into consideration the very great difference of the Jews here and in Poland, both in a spiritual and temporal point of view, they will not despise this day of small things.

## POLAND.

JOURNAL OF MESSRS. M'CAUL AND BECKER.

(Continued from vol. xi. p. 258.)

Feb. 17.—M'Caul has been very ill with a feverish cold and rheumatism in the head; but Becker and Meier-sohn have been employed with crowds of Jews from morning until evening. The subjects of discussion were, Messiah's first and second advent. But besides the conversation, the Jews were often addressed in an affectionate manner, and these addresses heard with universal attention. On one occasion, Becker explained the new covenant in Jeremiah xxx. shewing the unspeakable goodness, grace, and mercy, which God bestows on those who enter into this covenant, and the great promise of an entire pardon of sin: in as much as God says, "I will forgive their sins, and remember their

iniquities no more." A little after this, Becker addressed the same persons on the coming of Messiah, and they were no less attentive. Brother Meiersohn also addressed them from Hosea iii. 4, 5, "The children of Israel shall remain many days," &c. and entreated them, in an affectionate manner, to seek the Lord their God, and David their King.

*Feb. 19.*—Mr. Becker read and explained the tract "Bob the cabin-Boy," to a large number of Jews. Meiersohn afterwards read a part of "The City of Refuge," making remarks as he went along. The elder Jews paid much attention. M'Caul was a little better, and went into the receiving-room, which he found crowded with Jews. Rabbi Ch. brought his son to be examined in the prophets Isaiah and Daniel, as M'Caul had promised a Hebrew Bible to those who learnt those two prophets by heart. The boy is about fifteen years old, and had sat up all the preceding night to complete his task. We were much pleased, as many Jews *had refused to learn the prophet Daniel*, although they offered to learn any other part of the Bible; they are afraid of Daniel's testimony concerning the Lord Jesus. We examined upon the twelfth chapter of Daniel. All the old Jews listened with attention. As we went on, we catechized the Jews, turning their attention especially to the words, "The wise shall understand, but none of the wicked shall understand." We did this, as they make it a pretext for not reading this book, that it is sealed up. Another old Jew also brought his son to be examined. We chose the seventh chapter of Daniel, and explained it. We then turned to the old Jews, and asked them from whence Messiah was to come? As we had just read the words of Daniel concerning the Son of man coming in the clouds of heaven, they answered, "From heaven." We then asked them, how Messiah came there? Was he born in heaven? At first they were a little confused. At last one answered, "He flew up into heaven, like the prophet Elijah."

*We.* Very well, but where did he, fly from,

*The Jews.* From the earth.

*We.* Is then Messiah born?

The Jews now began to see our drift, and were unwilling to answer, but on our pressing them, and reminding them of a Talmudical passage, they confessed that Messiah was born in the time of the second temple, and at Bethlehem. When they had made this confession, we then asked them, is it true then, that Messiah is already come? All were silent. We then turned to Rabbi Ch. "Rabbi, tell us, is it true, that Messiah is already come." This question was repeated several times, but all remained silent, and at last Rabbi Ch. slipped out of the room to avoid giving an answer. The other Jews confessed at last, that Messiah was come, but added as a come-off, that he had not revealed himself to the Jews. M'Caul had a little before made a long address to the Jews, showing the necessity of an atonement and the insufficiency of the Mosaic sacrifices to atone for sins of presumption. This address was heard with attention, and without contradiction. The crowd continued all the afternoon, and many Bibles were sold.

*Feb. 20.*—There were crowds the whole day. The subjects were the same as yesterday.

*Feb. 21.—Sunday.* Three Polish Jews came to the church. The text was 1 Pet. iv. 16, in connexion with Ezek. ix.

*Feb. 22.*—The greatest number of Jews came to-day. Our room was actually filled from morning till evening, by which time the copies of the Hebrew Prophets were all gone. The number of Jews may be computed from the number of books that were sold. Very few copies were given gratuitously. There were sold in all 202 copies, some with the New Testament, and 180 copies of Genesis. Many discussions took place, of the same nature as those of the preceding days.

*Feb. 23.*—Several Jews came again for books, whom we were obliged to invite for next week, when we hoped to be in possession of the last Bibles forwarded to us. With some, however, we had conversation; and



amongst them there was one who had behaved very rudely the preceding day. He came with two others, whom he most probably brought to back him. With one of them, an elderly man, the conversation began in a friendly manner. He said, "You are come here to speak with us; let us begin at the creation. Nothing can create itself. There must therefore be a Creator. In the beginning God created the heavens and the earth. Here we see who is the God who created all things. He is *one* great and almighty Person. There is therefore no other God than this Creator, and we know, and have need of no other than him."

*Becker:* If a Heathen, who is not in possession of the written revelation of God, had said so, I should say, it is well. But of you, as a Jew, more is required. What is the meaning of

**אלהים** which is used throughout the whole of the first chapter of Genesis, in which the creation of all things is described? and **ויאמר אלהים נעשה אדם**.

He then produced Rashi's Commentary, and said that God spake to the angels.

*B.* God created man in the image of God, not in the image of the angels. God cannot therefore speak with the angels.

Becker then quoted many other similar passages.

*Feb. 24.*—Several Jews came again to-day, amongst whom was one from the neighbourhood of Lublin. He got a New Testament from us four years ago at Cracow, and he now wished to have some more books demonstrating the truths which we believe. He asked us respecting the Hebrew Bibles circulated, whether there was any thing in them different from the Jewish edition; and wondered why we should distribute them, if they were both alike. That we should give the Jews those books in which we ourselves believe, he did not think so strange; but that we should give them their own book, he could not comprehend. Becker told him, that it was for the purpose of making the Jews acquainted with the Word of God, of which

they were at present very ignorant; and also to make them Jews according to the Bible. He told him also, who it was that sent these books. The subject of Messiah's twofold advent was then spoken of, and several passages were produced to him from Scripture, such as Dan. vii. ix. Mal. iii. against which he had nothing particular to object. He took two tracts, for which he voluntarily paid twenty Polish Groshen. It is to be observed, that this Jew conversed with us not only in the most friendly, but in an inquisitive manner; which shewed that he was desirous to know the truth. "How do you think respecting this and that," was his usual mode of asking for information on the important subjects I have mentioned. At parting he promised to visit us again before his departure from Warsaw. Several came for copies of Genesis.

*Feb. 25.*—To-day also some Jews came for books. One who had been at our service last Sunday, requested a New Testament, and afterwards requested an Old Testament also. He asked how it was, that those who believed in the Lord Jesus, differed so much in their modes of worship? Becker explained this to him, and also answered his enquiries respecting the change of the Sabbath. He appeared satisfied with the answer. As we were buying paper in a Jewish shop to-day, the son of the shop-keeper said that his father wished to have two Bibles, and asked the price. Another Jew, employed at the Censor's office, also sent for one. We might have sold many more since last Saturday, when the last were disposed of. We hope the Bibles and Prophets, for which we have written, will be forwarded as soon as possible. The poor old Jew who bought a copy of the Prophets yesterday, came to-day to Becker to buy another copy, but it was refused, as he manifestly wanted to make a gain of it.

*Feb. 26.*—A Jewish schoolmaster who had been with us in 1823, when he got a New Testament, and had then told Becker "as in the sight of God," that his only desire was to find the truth, came to-day again, for the first

time after an absence of several years. When Becker came to join in the conversation, Mr. Meiersohn was speaking with him upon Dan. vii. and proving to him, that if Messiah is to come from heaven, he must have been first on earth, which led also to a discussion of Mal. iii. and Habak. ii. During this part of the conversation he explained these passages in the Jewish way, probably from fear of one of his school-boys who was with him, and perhaps also being afraid of Meiersohn, whom he had never seen before. But when the school boy was gone away, and we read part of the second chapter of Daniel his heart opened, and he asked to go with me into another room. He then spoke out freely, saying that since he had been with Becker before, he had read the New Testament several times; that he was well acquainted with the historical part of it—that the Epistle to the Romans pleased him particularly—that the last book had much resemblance to Ezekiel's prophecy, &c. "Now (said he,) I also read the Old Testament without commentary, and am much pleased and struck with the passage in Ps. cx. 'The Lord said unto my Lord, sit thou on my right hand,' &c.; and with this, I connect Ps. xx. 7, בְּנִבְרוֹת יֵשַׁע יְמִינוֹ, (in the English marginal transl. 'by the strength of the salvation of his right hand');' and also the passage, 'Behold a Virgin shall conceive,' &c.; and 'Unto us a child is born,' &c.: I have sometimes tried to translate 'He who is wonderful, &c. shall call him the Prince of peace,' but I find that this cannot be the true meaning, and I am especially confirmed by a passage in Gen. xviii. 'The Lord appeared unto Abraham, and he saw three men,' where one of these three is called אֲדָנִי, which the Masora says is קְדוֹשׁ, that is, the name of God." Thus he opened his heart, and after conversing with us in this way a little longer, he called in the boy, and examined him in the Grammar. The boy knew the Hebrew conjugations very well indeed. As the schoolmaster said that he understood the accents, Becker gave him Jer. xxiii. 6, to

translate, which he did, according to the Christian translation, making no distinction between "the Lord" and "our Righteousness," as the Jews usually do. The boy is the son of a Jewish shoemaker. B. presented him with a copy of Genesis. It is a pleasing circumstance, that Becker's hopes of this man, formed in 1823, have not been disappointed. He then wrote in his diary, "The sincerity of this man pleased me much, and gives me great hopes of him." It also shows that we shall reap in due time, if we faint not. This seed, sown in 1823, begins to show leaves in 1827, —Who shall say, that the seed sown so abundantly during the last six weeks, will lie dormant in the ground, and bear no fruit? Or rather, who does not feel encouraged to sow more abundantly, and to pray the Lord of the harvest to give the increase?



#### EXAMINATION OF CHRISTIAN GROSSWALD.

IN our last number, p. 259, an account was given of the baptism of a young Jew named Grosswald, at Warsaw, in February last. An account has since been received of the examination which he publicly underwent previous to baptism, and we have pleasure in presenting it to our readers as a matter of some interest.

*Question.* What is religion?

*Answer.* A rule and form of faith and practice.

*Q.* Amongst the many religions in the world there are three distinguished by the faith in one God, which are these three?

*A.* The Jewish, Christian, and Mahomedan.

*Q.* On what does the Jewish religion chiefly rest?

*A.* On the law of Moses.

*Q.* What is the most essential point in the Christian religion?

*A.* The faith in Christ?

*Q.* What is meant by the law?

*A.* A rule of life concerning what we must do and leave undone.

Q. Into how many parts would you divide the law of Moses?

A. Into three parts: 1, the moral law; 2, the ceremonial, or ecclesiastical law; 3, the civil law.

Q. Which commandments belong to the moral law?

A. The ten commandments, and others that belong to that subject.

Q. Upon whom is this law obligatory?

A. On all men.

Q. Wherefore?

A. Because God has written it in the heart of every man, without exception. (Rom. ii. 14, 15.)

Q. Are then, Christians also under the obligations of this law?

A. Certainly. (Matt. xxii. 37—40.)

Q. Then the Christian and Jewish religion agree in this point?

A. Perfectly.

Q. What is the purport of the ceremonial law?

A. It describes the sacrifices required, and prescribes what is clean and unclean, &c.

Q. What was the object of this law?

A. It was the type of the great sacrifice for sin, that like as animals were sacrificed for the uncleanness of men, so Messiah should be sacrificed for the sins of the whole world.

Q. Are then Christians still under the obligation of this law?

A. By no means; for since the true sacrifice has been offered, the type is no more necessary. (Col. ii. 17.)—Then the Christian and Jewish religion agree in this also; the one is the shadow, the other the substance.

Q. To whom did the civil law refer?

A. Only to one people, and to the place where they lived, for at present the Jews do not live according to this law; from which it is plain that it bound them only as long as they were in their own land: and this law is not binding on other nations, nor upon Christians. Thus then, both religions agree in respect to the law, and the faith in one God.

Q. Is the faith in Christ, or the Messiah, peculiar to the Christian religion?

A. No; the Jewish religion has it also.

Q. What then, do the present Jews believe of the Messiah?

A. That he will be their deliverer from temporal evil.

Q. Is this the doctrine of the Holy Scriptures, and the belief of the Jews of old?

A. It is nowhere said in the Holy Scriptures that Messiah will be a deliverer from temporal bondage, but that he shall deliver us from our sins.

Q. Then the faith of the present Jews does not agree with the Sacred Scriptures—but does that of the Christians agree with it?

A. Perfectly.

Q. Where do the Sacred Scriptures speak of a spiritual Redeemer?

A. Gen. iii. 15, and Isa. liii.

Q. What is it that is there said of him?

A. That he should gain the victory over him who is the cause of sin, that is, Satan, and should take away sin.

Q. At what period was this Saviour to come?

A. At the time of the second temple, (Hag. ii. 7, 8, Mal. iii. 1,) 490 years after the exodus from Babel, and before the second destruction of Jerusalem, (Dan. ix. 24—27,) and before the national government of the Jews should cease, (Gen. xlix. 10.)

Q. When did this cease?

A. When Jerusalem was destroyed and the Jews dispersed.

Q. Did then, at that time, any person appear who professed himself to be the Messiah?

A. Yes, Jesus of Nazareth.

Q. But are all the marks fulfilled in him which were predicted of the Messiah?

A. Yes; for, 1. It is declared he should be the seed of the woman, and be born of a virgin, (Gen. iii. 15, Isa. vii. 14,) which is fulfilled, as appears by Matt. i. 20, 21.

2. That he should be born in Bethlehem, (Micah v. 1,) which is fulfilled according to Luke ii.

3. That he should lead a humble life, and be despised of men, (Isa. liii. Zach. ix. 9,) which is fulfilled according to Luke ix. 58, 2 Cor. viii. 9.



4. That he should be a prophet, (Deut. xviii. 18, 19, Isa. lxi. 1—3,) for the fulfilment of which see the Gospels, especially the sermon on the mount.

5. That he should confirm his mission by miracles, (Isa. xxxv. 5, 6,) which is fulfilled according to Matt. xi. 4—6.

6. That he should suffer and die (Isa. l. 6, liii.) which was fulfilled by the passion of Christ.

7. That he should rise again from the dead, (Ps. xvi. 8,) which was fulfilled, as appears by Matt. xxviii. and Mark, Luke, and John.

8. That he should sit down at the right hand of God, (Ps. cx.) for the fulfilment of which see the history, forty days after his resurrection.

9. That he should communicate his, that is, the Holy Spirit, (Zach. xii. 10,) for the fulfilment of which see the history on the fiftieth day after his resurrection.

Q. What do you believe then, of Jesus Christ?

A. That he is the Son of God, very God, and very man, my only Saviour and Redeemer.

Q. Is this also taught in the Old Testament?

A. Yes, in the second Psalm, Isa. ix. 6, 7, Jer. xxiii. 6—9.

Q. Where is this taught in the New Testament?

A. John i. 1—3, 14, Rom. ix. 5, &c.

Q. But have we need of such a Redeemer, and why?

A. Yes, because we are sinners.

Q. Who are sinners?

A. All men, (Job xiv. 4. Rom. iii. 23—25.

Q. Are you also a sinner?

A. Yes,—I—am—a—sinner. (This he spoke with deep emotion.)

Q. What is sin?

A. Every thing that is contrary to the commandments of God, both inclination and action.

Q. What is the cause of all men being sinners?

A. The fall of our first parents. (Rom. v. 12.)

Q. But were not our first parents created by God in this state?

A. No; they were created in the

image of God, that is, in the likeness of his glorious attributes, as holiness, wisdom, love, and faithfulness.

Q. Is it a light matter that we are in this state of sin?

A. Ah! no. We are most unhappy for time and for eternity; and we have deserved punishment for our sins, temporal death, and eternal damnation. (Rom. vi. 23.)

Q. Can God have any pleasure in our misery?

A. No: he is love, and says, "I have no pleasure," &c. (Ez. xxxiii. 11.)

Q. What did God do to save us?

A. He has given his only Son for us, to deliver us from our sins. (John iii. 16.)

Q. But can a man convert himself?

A. No; he has fallen too low, and possesses no power to do it. (Jer. xiii. 23, Rom. ix. 16.)

Q. How then can a man attain it?

A. Only by the working of the Spirit of God. (1 Cor. ii. 14, Rom. viii. 14.)

Q. What must the Holy Ghost work in us if we be converted?

A. Sorrow for our sin, an earnest hatred of it, and a belief in Jesus Christ as the propitiation for our sins. (John xv. 16.)

Q. What does faith work in us?

A. An entire change and alteration in our soul, or regeneration.

Q. What is requisite when we have been regenerated?

A. To live holy and acceptable to God. (Tit. ii. 11, 12.)

Q. Can we do this through our own strength?

A. No, our Lord must give us strength for it. (John xv. 5.)

Q. How is a person called who has repented of his sins, who believes in Jesus Christ, and who lives acceptably to God?

A. Regenerate, or a *Christian*. But he only can be called a Christian who is entirely changed, and who leads a new life.

Q. If we daily grow in grace, and are faithful to the Lord Jesus unto death, what will be our reward?

A. He will give us the crown of eternal life.

Q. How can we obtain the assist-

ance and the working of the Holy Ghost?

*A.* By prayer in the name of Jesus Christ. (Luke xi. 9—13.)

*Q.* Who is the Holy Ghost?

*A.* He is very God, as the Father and Son. (Job xxxiii. 4, John xv. 26.)

*Q.* Do you believe then in three gods?

*A.* No; but in one God, Father, Son, and Holy Ghost. (Deut. vi. 4.)

*Q.* Whence do you know that God has manifested himself in three Persons?

*A.* From the Holy Scriptures; in the Old Testament, Isa. xlvi. 16, and from the threefold blessing, and from the New Testament, Matt. xxviii. 19, 1 John v. 7, 2 Cor. xiii. 13.

*Q.* But can you fully comprehend this mystery?

*A.* That is impossible, because God is incomprehensible, (Isa. xlv. 15, Ps. cxxxix. 6), but in due time we shall know it. (1 Cor. xiii. 12.)

*Q.* You have hitherto only brought passages from the Holy Scriptures in proof of your faith—have you no other proofs?

*A.* Yes; I feel the power of Jesus Christ in my heart, &c.

### PALESTINE.

LETTER FROM MR. J. NICOLAYSON.

THE Journal of Mr. John Nicolayson has lately come to hand, accompanied by a paper of general observations upon the plan of the Palestine Mission. We insert the paper of observations, preceded by a letter of Mr. Nicolayson, addressed to one of the Secretaries of the London Society, and dated Nov. 28, 1826. We shall proceed with the Journal in our next number.

The scarcity of opportunities of sending to England from hence, I hope will account and apologise for the long intervals between my letters. When I returned to Beyrout, from a tour to Safet, Tiberias, Nazareth, &c. the English frigate that was to take

Mr. Barker, late consul of Aleppo, to Alexandria, was just getting under weigh; but being told that she would touch at Sidon, I immediately prepared part of my journal, wrote you a hasty letter and sent my packet to Sidon by my muleteer on his return thither. I soon learnt however that the frigate did not touch at Sidon, and therefore on my way to this place, I called at Sidon and took my packet, and I have now added the rest of my journal up to the date of my arrival here. The other letters I again take the liberty of requesting you to forward. I am sorry to trouble you with them, but I have no other means of conveyance. I have written you several letters at various times, and by different conveyances, some of which I should think must have come to hand, but I have not yet had the pleasure and advantage of receiving any letters from you. It is a considerable time since I wrote to Malta for a supply of Hebrew Bibles; but as yet I have received no answer. I have heard since, that Dr. Naudi has left Malta; if so, I hope we shall soon have another correspondent there, from whom I may receive supplies of Scriptures. At present I write to the Rev. Mr. Jowett, who, I trust, will have the kindness to get some forwarded to me, for I am greatly in want of them. I could sell thousands of them, if I had them, to-day. If you would have the kindness to send me a good supply from London, it would be very welcome, for I cannot have too many.\* From my Journal you will see that the New Testament has been torn out from some of the Bibles I have sold: might it not, therefore, be better to send the Old Testament only? Of New Testaments, in a separate volume, there are many here; but no Jew will take them as yet. The same is the case with Tracts, and the Prophets, separate from the Chetuvim. If it should be thought desirable to divide the Old Testament Scriptures into several smaller volumes, it must, in order to their being accepted by Jews in this country,

\* A large supply has been forwarded.—Ed.

be in the following manner: the Pentateuch, which by them is properly called Torah, must form one, or five volumes; the historical books, called by them Chetuvim, must form another volume; and the Prophets would form the third volume; or the historical books and the Prophets might be bound together in one volume. Should it please the Lord to prosper my labour in this place, I hope I shall be able to dispose of some of the New Testaments and tracts I have, to good purpose; but I want no new supply of them at present.

The house which I now live in I have hired for six months only, and I shall hardly be able to get the same house or any other indeed again. The houses all belong to Jews, and they will most probably be obliged by the rabbies to refuse me the hire of one. In such a case, I shall go to Jerusalem, where I can get a house either from the Christians or the Turks. If the reports I now hear are true, the condition of the Jews is put upon some solid footing, or, at any rate, will be before long. I have, therefore, but little doubt that it will be best for me to go to Jerusalem, under these circumstances, as it is the most interesting spot for missionary labours, particularly among the Jews.

If you send me Hebrew Bibles, I would request you to send me a Journal-book also, like that left here by Mr. Lewis.

My prospects of doing something begin to look encouraging, and if the Lord be graciously pleased to bless my feeble endeavours, I may hope for some success. I feel assured that all who love the Redeemer and his glory, and feel an interest in his ancient people, are daily uniting with me in fervent prayer for success from on high. The work in which we are engaged is arduous, important, and responsible; there are difficulties in the way, which cannot be avoided, but must be overcome by faith in, and reliance upon Him, to whom is committed all power in heaven and earth.

The following considerations, which led me to lay down that plan, which I

have stated in my Journal of Oct. 3, 1826, I beg leave to submit to the judgment of the Committee, requesting to be favoured with whatever alterations and improvements in my plan and proceedings, their greater experience and more mature and accurate judgment on such points may suggest.

When arrived at Safet, where I hope to labour among the people of my peculiar charge, I began to turn my thoughts afresh to the best way of proceeding, and sensible of the importance of adopting from the first a suitable plan; because though the plan itself may be altered hereafter, when found by experience not to answer, yet it may be out of my power to undo the injurious consequences which may result from improper measures at the beginning; I endeavoured to take into consideration all the particulars, which my slight acquaintance with the state of things, and the character and feelings of the Jews here, suggested, and all that I could infer from thence, with respect to things as yet unknown to me. This led me to conclude, that all possible quiet and silence is to be observed, and all that tends to attract peculiar attention or cause extraordinary excitement is to be avoided, till a personal and more particular acquaintance with those amongst whom I am to labour be formed, and till my personal character is established, and my motives and objects can be more correctly judged of amongst them. And I am inclined to think, that had this principle been adopted and acted upon from the first commencement of missionary labours in this country, we might now have laboured with better success amongst the Jews here.

I am aware, that there is a false and worldly prudence, which is calculated to render void all our attempts at doing good to the souls of men, and of the sad effects of this, I have seen much, both in others and in myself; but my desire and prayer is, that I may be guided by that spiritual prudence and heavenly wisdom, which our Lord and Master recommended to his disciples, when he sent them



out to preach, to the lost sheep of the house of Israel, the glad tidings of the approach of the kingdom of heaven, the blessed reign of the Messiah; and which is perfectly consistent with that integrity of heart, with which he directed them to join it.

It is true also, that the chief object of a missionary to the Jews, and which ought ever to be kept in view, is to draw their attention to the Sacred Volume, which they acknowledge as the infallible Word of God, and especially to those of its prophecies which relate to the great question of the Messiahship of Jesus, and the other great truths connected with it; and to render them acquainted with the history, and affected by the doctrines of the New Testament, that thus they may be led, on full conviction, to acknowledge and adore Jesus, as "The Lord their Righteousness;" but then this may evidently be effected in various ways, some of which may be more suited to such a place and such circumstances; others, to another place and other circumstances. That we should proceed at the present day in all particulars precisely in the same manner as the apostles and other primitive missionaries proceeded, will not be expected, since we are destitute of those supernatural powers and endowments, which they possessed. And hence it becomes the study of every missionary, if he have not received particular directions, seriously, and with prayer for divine direction, to consider the circumstances in which he is placed, and the state and character of the people to whom he is sent, and conscientiously to form his judgment from thence. He must then lay down his plans according to all the circumstances, and in proceeding to carry them into effect, must ever exercise his judgment upon their correctness from time to time, and amend whatever may appear amiss.

Being, under the Divine dispensation, at this time deprived of the advantage of having brother missionaries to labour with me in the same cause, and with the same object, whose ripper judgment and more extensive experience, I might otherwise have con-

sulted: I feel particularly anxious, to obtain the Committee's judgment and advice on this occasion, whose directions, by way of alteration and improvement in my plans, I shall ever willingly adopt and follow. For this purpose I take the liberty of now stating the particular considerations, which influenced my mind on the important occasion of determining upon the proper measures for beginning a missionary establishment in this place, and which led me to the decision before alluded to.

The state, and consequently the feelings, of the Jews in this country, is essentially different from that of their brethren in England, and on the Continent of Europe, where they live under liberal governments, who afford them protection, at least as far as personal safety is concerned, and where such a change of their religious views as would draw upon them the hatred of their relations, does not render them the subjects of public oppression.

In the first of these particulars, the difference would perhaps not be great, were the laws of the country acted upon, but this is far from being the case in a province governed by a petty tyrant, whose avarice and caprice form his only code of laws. Yet notwithstanding this, the Jews in these parts, share with Christians in the same privileges and the same injuries, and probably Government would never interfere in the religious concerns of either, unless requested to do so by themselves. But it is to be apprehended that the relations, and religious superiors of any Jew, who should, without going so far as to embrace the Christian faith, merely associate with those whose avowed object it is to convert them to Christianity; would, either directly or indirectly, furnish the tyrant—not with an opportunity of deciding the case according to the laws of the country,—but with a pretext for extorting money, which he is ever ready to do in the most merciless manner, and on the very slightest occasions. A friend to the mission, who has been long acquainted with the manner in which

governors proceed in these parts, is of opinion, that in such a case the enraged relations might, by means of money, obtain the countenance, or at least the connivance of the governor, in respect to all their most bitter persecutions; and that afterwards the governor might call them to account for their illegal proceedings, for the purpose of exacting from them a new and larger fee. This appears to me to be one weighty reason for using caution, so that no unnecessary attention or prejudices may be excited, and in the hope that feelings of respect and confidence may arise, through the effect of personal intercourse, which may gradually increase in intimacy, and thus establish the missionary's character, lest prejudice be excited against him, and hatred formed in the hearts of those, who might oppose his object. Such a previous establishing of the missionary's character seems to me absolutely requisite to his future success; for how can confidence be placed in any one whose character is unknown, even though his appearance may be good, his words ever so reasonable, and his arguments ever so strong? The Jew, in particular, who has from his infancy been taught to look upon the Christian as his greatest foe, cannot possibly put confidence in a Christian, whose character is unknown to him, and who denies the Talmud, and attempts to teach him otherwise than his parents and Jewish teachers have done, by appealing to the Old Testament, to which he has been taught the Talmud contains the only key. And if the Jew in Europe feels this difficulty, the Jew in this country, who has learned by experience, that he must look upon every body, whose character he knows not well, as a liar and deceiver, will feel it more. Hence I am inclined to consider the stationary missionary more likely to effect lasting good in this country, than his travelling brother. Hence also, the importance and advantage of a missionary family being settled in this country, which would have many opportunities of intercourse with Jewish families, which never

offer to the single missionary, and who thus would be able to avail themselves of many opportunities of doing good to souls, which a single man must let pass unimproved; and who thus would much sooner remove prejudices, conciliate the feelings, and engage the affections of the Jews in general.

Another circumstance which recommends caution, in my opinion, is, that the Jews of this place are a collection of such as, like St. Paul, if not in reality, yet in their own opinions, have profited in the Jews' religion above many their equals of their own nation, being more exceedingly zealous of the traditions of their fathers, and therefore inclined, like him, to persecute and waste the Church of God beyond measure, but who yet like Paul, when it shall please God to reveal his Son in them, may be made to bear as near a resemblance to him in his character of an Apostle of Christ, and a preacher of the Gospel.

The very motive which has induced them to come to this country is chiefly derived from tradition and superstition, of which they are as tenacious, as its hold upon their minds is strong.

Other prejudices of a more particular nature, and in part perhaps arising from misapprehensions of the state of their political concerns in this country,—of the objects and nature of Missionary exertions, of which they know something—of the various manners of interpreting Scripture, &c.—though they deserve consideration, and are not in all respects common to Asiatic and European Jews, it may not be necessary to specify. One specimen, however, of this kind of prejudice, I believe, it may be proper to mention, not because I conceive it to have any real foundation, but because I am convinced of its injurious effect. This is the opinion universally prevailing both among Jews and Christians in these parts, that a clause is found, they say, in the Koran—possibly in some one of the Sunnets—to this effect: that no subject of the Mohamedan power shall be permitted to change his religion for any other

than that of the Prophet. Some even effect to quote this clause verbally in the style of the Koran, of which they think it a part. Though I have not examined the Koran with a view to this passage, yet I am pretty well satisfied that the Koran does not contain it. Possibly the passage, or something like it, might be found in some one of those subsequent laws and regulations, which are termed *Summah*: but however this may be, I believe that no instance has ever occurred, at least in later years, in which it has ever been acted upon. It is true, that there may not have been any occasion for it, missionary labours,—at least in the spirit of the Gospel!—having since the Mahomedan reign, been unknown in this country, till very lately; and the transitions of Christians from one communion to another, which are not unfrequent, and in which Government never interferes, not coming under this sentence: but still there does not appear to be any other evidence for the truth of this opinion, than its existence and its prevalence. But supposing it to have no foundation at all, which I am inclined to believe is the case, yet still, as long and as far as it is believed to be true, it will operate upon the mind with the same power as if it were true; and it should seem that nothing but a fact proving and manifesting the contrary, can sufficiently counteract the prejudicial influence of this opinion, and such an event cannot take place unless prejudice, at least in one instance, be removed by other means. I cannot conceive by what means this could be effected, except by such a private influence of the truth of the Gospel and of the grace of God, upon the heart of some individual previous to his public profession of it, as should enable him to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord, and to be determined for his sake to suffer the loss of all things, even though it were his life, so that he may win Christ and be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of

God by faith: and it is well known to every one who is acquainted with his own heart, what is required to effect such a change in those, whose character the Apostle has most accurately described in these memorable words: "They have a zeal of God, but not according to knowledge; for being ignorant of God's righteousness and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God," even "Christ, who is the end of the law to every one that believeth."

Having communicated all these ideas, and others connected with them, to my American brethren, I have the satisfaction to find that they fully coincide with theirs. Indeed their sentiments on such subjects deserve to be viewed in a different light from mine, which can hardly be considered as any thing else but reasoning and inference from an imperfect acquaintance with the subjects, and but partially supported by experience, whereas theirs are the result of experience, and therefore confirmed by facts, which daily tend more and more to manifest their correctness.

It is not easy to conceive aright the great difficulties, that natives of this country, whether Jews or Christians, labour under, in forming a correct judgment of the motives and object of our missionary labours. Disinterested benevolence being an entire stranger to the hearts, feelings, and actions,—I may almost say—of every individual born and brought up in this country, they cannot form any other idea of our motives and objects, than that of self-interest and ambition. These observations are not specious conjectures and probable suspicions of their sentiments on such subjects, but they are the statements of individuals, who have since, by the labours of my American brethren, been led to view our motives and objects in a very different light, having themselves felt something of that "love of Christ," which, I trust, "constraineth us" in undertaking these labours, as it does our Christian friends at home in helping us forward in them.

Though I am fully convinced, that



the Committee feel as much interest in the mission to this country, as I possibly can feel, and are therefore as anxiously concerned about its success; yet I cannot refrain from writing, by way of postscript, a few words concerning the importance and necessity of sending out some fellow-labourers in this branch of the great harvest. Though the fields here do not appear to be so fully ripened for harvest as in Germany, Poland, and other places, yet the great interest that is inseparably attached to this once "Holy Land," in connection with the possibility there is, that by more vigorous exertions, greater success may be obtained than from present appearances we can venture to expect; furnishes sufficient reason why some missionaries should constantly be employed here. Even, if it were for no other purpose, than to watch the leadings of Providence, and the operations of the preventing grace of God, on the hearts of his people, in connection with the workings of Providence, preparing them for those great and important events, which are clearly foretold, and certainly not very distant. This would be of sufficient importance for two missionaries at least to reside here. We must by no means however limit our views to these things; but relying upon the Lord, expecting with faith the full accomplishment of all the great and precious promises, and all the glorious prophecies, which the Scriptures contain; let us engage actively in hastening on the glorious period of their consummation, using all those means, and those only, which the Lord has appointed, and will therefore approve and bless. Let us not be "weary in well doing, knowing that if we faint not, we shall reap in due season;" and that it is in the latter days, that the Lord has promised "to pour out of his Spirit upon all flesh."

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#### DOMESTIC.

##### FORMATION OF AUXILIARIES, &c.

##### *Southampton.*

On Sunday, the 1st of July, two sermons were preached in be-

half of the Jewish cause, at the Parish Church of Holy Rood, *Southampton*, by the Rev. C. S. Hawtreay. Collections, £32. 17s.

On Tuesday morning, July 3d, a Public Meeting was held at the Old Assembly Rooms, which was numerous attended, when an Auxiliary Society for *Southampton* was established. The Chair was taken by Sir Matthew Blakiston, Bart. and the Resolutions were moved and seconded by Rev. C. S. Hawtreay, and Rev. Joseph Parker; Rev. J. N. Coleman, and Rev. Joseph Wolff; Rev. J. Stephenson, and H. Gurdon, Esq.; Rev. N. Bridges, and Dr. Denmark. The Right Hon. Sir George Rose was appointed President, and Sir Matthew Blakiston, Bart, and Rev. Dr. Wilson, Vice-Presidents of the Auxiliary Society, and the Rev. Joseph Parker, Treasurer and Secretary. The collection at the doors amounted to £20. 7s. 8d. Subscriptions and donations, £26. 10s.

##### *Richmond.*

On Wednesday evening, the 4th inst. the Senior Secretary, with Mr. Wolff, attended a Meeting of the *Ladies' Association* at *Richmond*, which was addressed by them, and by the Hon. and Rev. G. Noel. Collection at the door, £8. 18s. Subscriptions and Quarterly Collections, £23. 10s.

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#### ORDINATION OF TWO CONVERTED JEWS.

WE have much satisfaction in stating, that Mr. Michael Solomon Alexander, formerly reader of the Jewish Synagogue at Plymouth, of whose conversion to Christianity we have given an account, and who

has since resided in Dublin, was admitted into Holy Orders on Trinity Sunday last, by his Grace the Archbishop of Dublin.

Mr. Michael John Mayers, also a converted Jew, was ordained on the same occasion.

Jews' Chapel, Cambridge Heath, on Sunday evening, August 5th.

*Subject.*

THE PROPHECY OF DANIEL RESPECTING THE SEVENTY WEEKS.  
—DAN. ix. 24.

#### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

### CONTRIBUTIONS TO THE LONDON SOCIETY.

|   |     |    |    |
|---|-----|----|----|
| Byard, Miss, collected by her.....  | 0   | 14 | 0  |
| E. J. by Mr. Anderson .....   | 1   | 0  | 0  |
| Davis, Miss, Great George-street, Bermondsey, collected by her..  | 0   | 16 | 3  |
| Mortlock, Miss M. M. collected by her.....  | 2   | 12 | 0  |
| Shipley, late Mrs. Frances, Leeds, Legacy, deducting duty .....   | 45  | 0  | 0  |
| Birmingham Ladies, by Rev. E. Palmer .....  | 35  | 4  | 10 |
| Chesterfield, Rev. T. Hill, collected after a sermon by Rev. A.<br>McCaul, deducting 16s. expenses .... | 11  | 12 | 6  |
| Leeds Ladies, by J. Dixon, Esq. ....  | 58  | 0  | 0  |
| London : Deptford and Greenwich, by a few friends .....   | 1   | 16 | 0  |
| Ladies, by Miss E. Rivington .....  | 20  | 14 | 0  |
| Repository, Sale of Ladies' Work, by Miss E. J. Dornford  | 135 | 1  | 6  |
| Newcastle-under-Lyme & Stoke-on-Trent, by Rev. C. Leigh.....  | 40  | 0  | 0  |
| Nottingham, by B. Maddock, Esq. proceeds of Sale<br>of Ladies' Work, by Miss Bells.....                 | 16  | 0  | 0  |
| Portsmouth, Portsea, & Gosport, by J. Allcot, Esq. ....   | 12  | 6  | 0  |
| Richmond, by J. C. Symes, Esq. ....   | 32  | 8  | 0  |
| Windsor, by Miss Ward .....   | 8   | 2  | 0  |
| Woolwich, by Mrs. Stuart.....   | 1   | 6  | 0  |

#### LITERARY NOTICE.

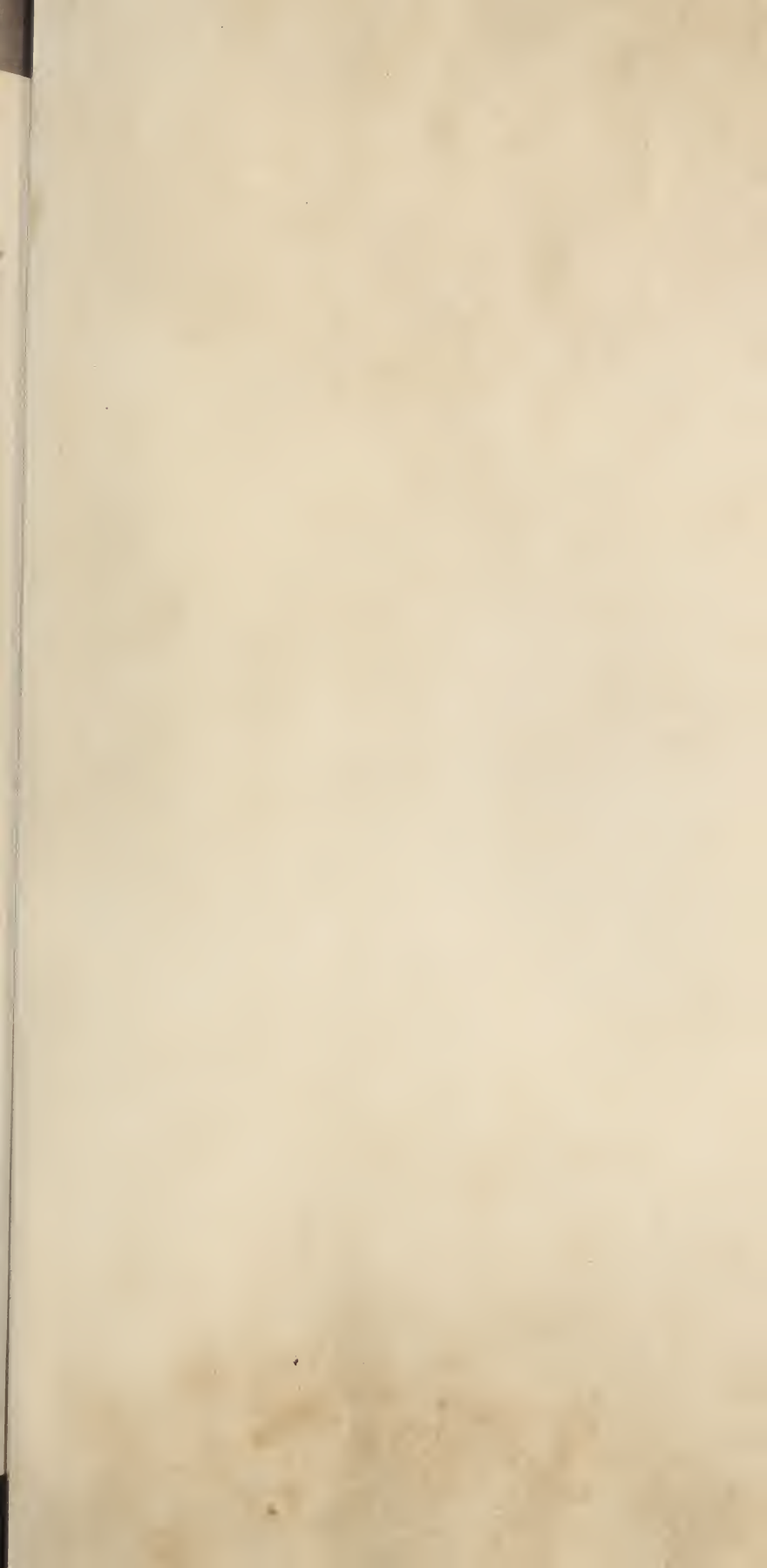
*Next month will be published,*

A Recent Version of the New Testament, in which the History of the Saviour will be distributed with reference to these titles—Service, Sacrifice, and Triumph.

#### NOTICES TO CORRESPONDENTS.

C. W. and H—y will be inserted.

Textuarius, on the seventh chapter of Daniel, and on the Turn and Return of Israel, have been received.





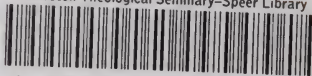
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